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EDITORIAL

THE ONLY BIBLE SOME PEOPLE WILL EVER READ

His name was Bill. He wore a t-shirt with holes in it, ratty blue jeans, and never wore shoes; this had been his wardrobe for his entire four years of college. He was esoteric and very, very bright, and had recently become a Christian while attending college.

Across the street from his campus was a well-dressed, very conservative church. One day, Bill decided he wanted to attend a church service and walked in the front doors of the church. The service had already started, and Bill made quite a spectacle as he walked down the aisle, looking for a seat.

Unfortunately, the church was completely packed on this particular day, and he couldn't find a place to sit. By now, people were looking a bit uncomfortable by his presence, but no one said anything. Bill walked closer and closer to the pulpit and when he realized there was no place to sit, he squatted down and sat right on the carpet at the front of the church. (Although this might be perfectly acceptable behavior at a college fellowship, this kind of thing had never happened in this church before.)

The tension in the air was thick. Then, from way at the back of the church, an elder slowly began making his way toward Bill. This particular elder was in his eighties, had silver-gray hair, and always wore a three-piece suit. While known to be a godly man, he was also very elegant and very dignified. He walked with a cane and, as he walked toward Bill, everyone whispered among themselves, "You can't blame him for what he's going to do. How could you expect a man of his age and background to understand a college kid sitting on the floor?"

It took a long time for the man to reach the boy. The church was utterly silent except for the clicking of the man's cane. All eyes focused on him. The minister couldn't even begin preaching until the elder finished what he set out to do. Suddenly, the church saw the elderly man drop his cane on the

Petr Cincala, Ph.D., is Director of the Institute of Church Ministry, Andrews University, Assistant Professor of World Mission, Director of NCD America (Natural Church Development), and the Managing Editor of the *Journal of Applied Christian Leadership*.

floor. With great difficulty, he lowered himself and sat down next to Bill; he was not satisfied that Bill might worship alone.

The congregation was overcome with emotion. When the minister gained control of himself, he said, "What I'm about to preach, you will never remember. What you have just seen, you will never forget. Be careful how you live; you may be the only Bible some people will ever read" ("An Unspoken Bible," n.d.).

While this story is well-known, my heart beats faster every time I read it. Such inspiring moments are impossible to plan ahead of time and difficult to put into words, yet they make a lasting impact. It seems that to know and follow God by heart is what sets the foundation for such inspiring moments. It is deep faith in God that moves leadership to a whole new level. As Solomon wrote, "A good leader motivates, doesn't mislead, doesn't exploit" (Prov. 16:10, MSG). More than that, God-filled leaders are "like spring rain and sunshine" (Prov. 16:15, MSG). How can we as leaders be like the good trees that bear good fruit (Matt. 7:17)?

In this issue of JACL, the underlying theme of our articles is based on the added value of Christian leadership. Andrew Cavins, a doctoral student of Strategic Leadership/Strategic Foresight at Regent University, begins his biblical reflection by asking the question, "What is 'good?'" He seeks to answer this question through the periscope of 1 Timothy 6. Cavins maintains that "developing deeply rooted Christian character from habitually practicing these principles is the surest way to program oneself to meet the ethical challenges for Christian leadership today."

In this issue, our Leadership Interview is conducted with a cohort of Christian leaders in Africa; this group was interviewed about different aspects of leadership in their particular countries, including differences between religious and political leaders, downfalls and ethical issues of Christian leaders in Africa, and the joys and challenges of Christian leadership in this context. This interview concludes with encouraging stories of how God is working among Christians in Africa.

Ron Rojas leads us into the feature articles section with his discourse entitled "Validating Leadership Styles Along a Life Cycle Framework of Faith-based Organizations." He examines a method used to conceptualize growth stages, serving as a basis for deciding an optimal fit of leadership styles. From his research, Rojas creates a life cycle model with seven stages of growth and discusses practical implications for pastors as faith-based leaders.

Next, Josephine Ganu from the Adventist University of Africa in Nairobi, Kenya, discusses the impact that moral courage has on ethical leadership. Ganu shares the findings of her research, examining typical ethical situations

encountered by organizational members in the workplace, as well as the extent to which employees can exercise courage and the factors that impede their moral actions. The findings of this study may surprise you.

In the third feature article, entitled "Shared Leadership: A Rediscovery of an Old Paradigm and its Historical Context," Marlon Robinson examines the many facets of shared leadership. He also highlights its benefits, such as increased trust among team members and performance improvement.

Steve Firestone, a retired U.S. Navy officer, naval aviator, and educator, examines the lives of the two great American leaders, Douglas MacArthur and Dwight D. Eisenhower, analyzing the role faith played in all they did. His article aims to provide lessons and insights which can be applied to leadership today.

Three professors from Wayland Baptist University, Janet Jones, Samantha Murray, and Kelly Warren, contribute to the Dialogue section, challenging Christian leaders to consider how they can positively influence corporate environments by bringing their Christianity into the workplace. This contribution outlines important attributes of Christian leadership which include being Christ-led and of excellent character, as well as being a servant leader.

As always, this issue concludes with book reviews and dissertation notices on the latest findings on the added value of Christian leadership; we hope you may find them to be helpful leadership resources.

Our desire is that this issue of the *Journal of Applied Christian Leadership* will provide input on how you as a Christian leader can be an instrument of memorable, inspiring moments in the lives of other people, as well as focusing on how to be a God-filled influencer. As you read through these articles, reflect on them with this question in mind: "If I were to be the only Bible a person ever read, what message would I leave with them?"

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BIBLICAL REFLECTION

ANDREW CAVINS

ETHICAL LEADERSHIP PRINCIPLES IN 1 TIMOTHY 6

Ethical Leadership Principles in 1 Timothy 6

What is "good?" Leaders must know how to approach this question to do the "good" that is required in the name of leadership ethics. Many approaches exist in determining the answer to ethical questions. Egoism, deontology, utilitarianism, and virtue ethics theory are the most discussed schools of thought. This article seeks to add to this conversation by extracting ethical leadership principles from the Pauline perspective as communicated in the 1 Timothy 6 pericope; this article uses Robbins' (1996) social-cultural texture analysis of the socio-rhetorical interpretation methodology. In using this method, this article seeks to understand what Paul's expectations were for Timothy regarding leadership ethics within the original social and cultural setting. In doing so, the author hopes to apply relevant ethical principles to the understanding of ethics in Christian leadership today.

Social-Cultural Texture Analysis

With enough available research, the social-cultural texture analysis can accomplish three things, revealing crucial contextual information that informs better scriptural exegesis; this includes (1) showing the text's social-cultural nature as a text, (2) examining the social-cultural location of the language as a text, and (3) examining the type of social-cultural world the language evokes (Robbins, 1996). Such examination of the context in which he wrote 1 Timothy 6 is necessary to fully understand how Paul's advice and expectations of Timothy related to (and were a result of) the world in which they lived.

Paul-Timothy Correspondence Background and Setting

Timothy was of mixed ethnicity, his mother being Jewish and his father being Greek (Acts 16:1). Paul had a unique background as well, being a

Andrew L. Cavins, MPP, is an instructor of Advanced Electronic Systems in the U.S. Coast Guard. He is also a doctoral student of Strategic Leadership/Strategic Foresight at Regent University.

Roman citizen, Hellenistic Jew, and Christian. Both Paul and Timothy were very well-traveled and likely had a broad understanding of first-century Mediterranean society and culture. These experiences may be one reason why Paul favored sending Timothy for certain leadership situations; Timothy understood the cultures behind both Judaism and Greek pagan religions (Witherington, 2006). As such, Paul often used Timothy as a coauthor, messenger, and someone to go before (and after) him to ensure local congregations heeded special instructions (deSilva, 2004).

The specific backdrop of the 1 Timothy letter is assumed to be after Paul left Timothy behind at Ephesus to address particular issues while Paul traveled to Macedonia (deSilva, 2004; Towner, 2006). The text is an ad hoc, situational, personal letter from Paul to Timothy that addressed both personal ethics for Timothy and order within the church. Although some parts of the letter are intensely personal, they may ultimately be subservient to the issue of establishing proper order in the church (Fee, 2000). The letter appears to be both for Timothy's edification as well as the edification of the church body that he served.

The Ephesian church was of strategic importance. It was a Greek city with significant Roman influence; yet, it also had a large Jewish colony. The Jewish presence was primarily the result of Jews being brought to Ephesus as slaves from the eastern end of the empire; they had subsequently developed their subculture (Antiquities, 14:228, 255-264; 16:160-165, trans. 1737). The city was third largest in the Roman Empire with a population greater than 250,000. Ephesus' strategic geographic location was also a reason why the Roman Emperor chose it as the central hub for his college of messengers (Witherington, 2006). This geographic location could indicate why Paul viewed Ephesus as being so important; from Ephesus the early Christians could easily and widely disseminate the Gospel. As previously mentioned, Timothy's background helped qualify him as a good fit in Paul's eyes to lead in this locale. Timothy had received the divine call to ministry (1 Tim. 1:18; 6:20), was passionate for the church (Phil. 2:20-22), and held great potential (1 Cor. 16:10; 1 Tim. 4:14; 2 Tim. 1:6). However, 1 Corinthians 16:10-11 suggests that Timothy may have been young, timid, and lacking a commanding presence, among other possible leadership issues (Towner, 2006). Thus, Witherington (2006) suggests that Paul's letter also intended to bolster Timothy's *ethos* among the Ephesians, as well.

Specific Social Topics

This form of Paul's discourse reveals information about the early Christian response to the world of the Ephesians. Paul's response to the social situation

in which he perceived Timothy to be is an example of an introversionist approach (Robbins, 1996). The nature of each of Paul's instructions as to how Timothy was supposed to consider his environment and respond reveal this introversionist texture. Each response requires inward meditation (1 Tim. 4:15-16) and measuring real dilemmas against the standards of sound doctrine hidden within Timothy's heart (1 Tim. 6:3, 11-12, 17-18, 20). The discourse may also take an introversionist approach concerning how the Ephesian church body ought to respond to the world around them. The phrase "all who are . . ." (1 Tim. 6:1) serves as a rhetorical indication that Paul expects Timothy to read aloud at least some of the contents of the letter to the Ephesians, a common social practice of the time (Montague, Healy, & Williamson, 2008). As such, the local church was expected to respond accordingly, preoccupying themselves with their holiness (Robbins, 1996), and to an extent, insulating themselves from the unholy aspects of surrounding society. Paul's rhetoric in 1 Timothy 6:3-5 implies that those engaging in this list of vices might have included some of the Ephesian Christian teachers (López, 2011). The message intends to focus these teachers inwardly for them to recognize the unsound doctrine, turn from it, and avoid behaving like unbelievers.

Common Social and Cultural Topics

Specific topics within this narrative highlight the perception the people had of their world and the context in which they lived. Two issues stand out: the behavior of Christian slaves, and the misplaced concern for and understanding of material wealth. Surrounding both is an undercurrent, warning Timothy of false teaching on these subjects (1 Tim. 6:3-5, 20-21). Slavery was a standard social practice in the first-century Mediterranean world (Martinsen, 2012). Paul's rhetoric in verses 1-2 suggests that some Christian slaves interpreted their newfound spiritual identity in Christ to have leveled the social stratification of their time, permitting them to perceive themselves as social equals to their masters and, therefore, not needing to afford their masters the socially appropriate honor and respect due to them. This would have been shocking behavior to nonbelievers and disappointing to masters, given the distinct honor-shame culture that characterized their time (Robbins, 1996).

Paul's text also reveals that some within the church may have focused on gaining material wealth, especially while holding the idea that with wealth comes the hope and certainty of security (1 Tim. 6:9-10, 17; Kivunzi, 1985). Some may have even thought and taught that the Christian life was a means toward financial gain (1 Tim. 6:5). Interestingly, Paul's rhetorical response to this is not one of extreme reversal. He avoided prescribing pure asceticism

which some teachers had propagated at the time, and instead reflected the stoic-cynic concept of self-sufficiency as being ideal by using *autarkeia* in his rhetoric (1 Tim. 6:6; Byrne, 2001; Witherington, 2006). However, he contrasted this with a notion of contentment in sufficiency from God's provision as being superior to the dominant culture's material concept of self-sufficiency (Brenk, 1990).

Paul's rhetoric resembles a "challenge-response" form (Robbins, 1996, p. 80-82) in several ways. The entire account is essentially a challenge to Timothy to follow Paul's instruction, often utilizing the "flee-pursue" formula (Towner, 2006). The ethical prescriptions extend to Timothy's audience as well, including those who seek to lead. Paul challenged Timothy to flee from false teaching, the love of money, fruitless controversies and other vices, and to pursue "righteousness, godliness, faith, love, perseverance, and gentleness" (1 Tim. 6:11, NASB). Similarly, Paul ordered Timothy to instruct the rich to share generously, not fixing their hopes on material gains, but on God (1 Tim. 6:17). When Paul said the wealth seekers became "conceited" (*hupselophroneo*), he meant the opposite of the godly virtue of humility. In condemning this behavior, Paul challenged the Greek cultural tradition of glorifying pride (MacArthur, 1995). Instead, he expected the church in Ephesus to respond by using their riches to "do good" by generously sharing (1 Tim. 6:19).

Final Cultural Categories

From Paul's rhetoric in 1 Timothy 6, several priorities for ethical conduct stand out. At times Paul used subculture, counterculture, and liminal rhetoric. Paul directed liminal rhetoric toward the correction of the Christian slaves. They had engaged in counterculture behavior, forsaking the honor and respect they owed to their masters once they had gained their new identities and spiritual statuses in Christ. Paul rebuked their response and issued a call to respect the dominant culture's norms (Martinsen, 2012), in this case to protect the integrity and reception of Christian doctrine and testimony (1 Tim. 6:1). He also later touched on liminal rhetoric again when, after using counterculture rhetoric to correct the unhealthy pursuit of material riches (1 Tim. 6:6-10), he rejected pure asceticism–a counterculture movement some Christians may have taught at the time (1 Tim. 6:17). Paul reframed the issue, clarifying that God provides things to His people for their enjoyment (Malherbe, 2010). Those blessed with abundance were advised to share their material goods generously with others as well; doing so was an investment in true stability and certainty in spiritual rewards (1 Tim. 6:17; Eubank, 2011).

Finally, Paul engaged in elements of the dominant culture and subculture rhetoric in mentioning a few virtues. When Paul mentioned "desires" (*epithymiai*, 1 Tim. 6:9), this mirrored Greco-Roman philosophy and its

position on the passions as being antithetical to virtue. "Ruling oneself" in this sense was the virtuous concept of subordinating one's desires and emotions to pure reason. Greco-Roman philosophy echoed this (Phaedo, 94b-95a, trans. 1977), as well as in Jewish thought (Aristeas, 277-278, trans. 1913; 4 Macc. 1:1; 1:15-2:14; 5:22-26, RSV). Paul challenged Timothy to strive for the virtues of 1 Tim. 6:11. Paul used the term "agon"–a symbol of the struggle through training to which athletes had to commit when preparing for Olympic contest performance (Witherington, 2006)–to analogize the need to develop virtuous character. In the end Paul charged Timothy with "guarding the deposit" (1 Tim. 6:20), a concept very similar to protecting financial deposits in a bank. In this context, the deposit is the gospel and the tradition of teaching its theological and ethical principles (Witherington, 2006). Timothy was the trustee of the "sound doctrine deposit" and was required to protect its integrity by living and teaching its ethical principles.

Applying Paul's Ethical Principles to Today

Within this passage, Paul provided Timothy with a few key guidelines for the church. Verses 11-14 stand out as Paul requiring Timothy to lead by example (Gundry, 2003). Paul knew that Timothy would have to provide a living example of a virtuous character for the Ephesians to observe before Timothy could hold the credibility required for effective leadership. This is in keeping with modern leadership research; to lead well, leaders must first lead themselves and practice what they preach (Kouzes & Posner, 2017). Leaders must behave in ways that are consistent with their values, as well as with socially-accepted moral codes, before followers perceive them as authentic (Fields, 2007).

Bass and Steidlmeier (1999) propose that to transform others, leaders must first develop and maintain firm moral foundations; this idea is echoed by the principles Paul transmitted to Timothy regarding the relationship Christian slaves should have with their masters. Paul wanted Timothy to instruct the Ephesians to observe social norms when they did not violate God's order. Paul's rhetoric consistently displayed a spiritual response to material issues. Regarding wealth, Paul encouraged a moderate approach, neither obsessing over riches nor subscribing to extreme asceticism. Regardless of what people materially possessed, Paul contended that they ought to have enjoyed their social and material status as God's intended and loving provision.

To be capable of standing firm and teaching sound doctrine while challenging false teachers with potentially bad intentions, Timothy needed to lead a virtuous life. Paul's rhetoric of balanced introversion indicated that Timothy needed to concern himself with his holiness and to develop in his

mind a strong competence regarding his teaching and leadership. Competence, confidence, and personal values are crucial to leaders' effectiveness (Ross, 2014). Paul provided a few enumerated virtues in verse 11. However, the overarching ethical principle behind the virtues needed of Timothy was the ethical call to love God and love people. The "love people principle" is reflected in the call to give generously to others and for Christian slaves and masters to treat each other ethically. These actions also reflect the "love God principle." Additionally, maintaining a proper attitude toward wealth and material possessions reflects the "love God principle," as well. Finally, loving God is behind the solemn call to guard Christian tradition and doctrine.

Contemporary virtue ethics theory maintains that the person who has established an ethical character will be more likely to act ethically, simply out of second-nature when facing moral dilemmas (Crisp, 2010; Fedler, 2006; Wright, 2012). Christian leaders today can lead ethically by loving God and others, preserving sound doctrine, and living the example. As Christian leaders face countless decisions, they encounter countless opportunities to develop character. Developing deeply rooted Christian character from habitually practicing these principles is the surest way to program oneself to meet the ethical challenges for Christian leadership today.

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LEADERSHIP INTERVIEW

INTERVIEW WITH AN AFRICAN COHORT OF CHRISTIAN LEADERS
CHRISTIAN LEADERSHIP IN AFRICA

Petr Cincala, Ph.D., is Director of the Institute of Church Ministry, Andrews University, assistant Professor of World Mission, Director of NCD America (Natural Church Development), and the Managing Editor of the Journal of Applied Christian Leadership.

In February 2019, Dr. Petr Cincala met with a cohort of Christian leaders from Africa and presented them with questions regarding leadership in their various countries. Comprised of one woman and eight men, between the ages of 31-60, these cohort members currently serve in a variety of capacities, including pastors, directors, conference executive/ministerial secretaries and church workers, and have been working in Christian leadership or ministry anywhere from 6-10 years to 21–30 years. Six different countries across Africa were represented. As you can imagine, each member of the cohort brought different experiences and mindsets to the interview.[1]

Petr Cincala, on behalf of the *Journal of Applied Christian Leadership*: What characteristics would you expect in a "typical" Christian leader?

Participant 1: I would say a Christian leader should be honest, sincere, and impartial.

Participant 9: Also, he should be honest, full of integrity, and faithful.

Participant 3: I think a Christian leader is truthful, setting an example of Christian life. This includes being loving, self-controlled, and relationally warm. He should be committed to God's work.

Participant 7: A leader should also be God-fearing and selfless.

JACL: How does one become recognized as a great leader in your country–in any context, not just religion?

[1]In order to protect cohort members from any negative repercussions in their country of origin, their identities have been hidden. Their participant number, instead, identifies them.

P3: By his achievements. Specifically, when he achieves what is generally difficult for others to achieve. Also, by loving and being loved by the people in return, a leader can keep people on his side.

P4: There are many ways to become recognized as a great leader in my country. A leader's love for God and the people he leads is a big indicator. Also, the way he manages and handles conflict without being biased, as well as how he delegates power and uses his various leadership skills. Lastly, he avoids being trapped in what is known as the "sin of leadership" (that is, pride, envy, etc.).

P7: In my country, bringing change in the community and having a fat bank account are ways that great leaders are recognized.

JACL: So with that being said, is there any prevailing (most frequently used) leadership style in Africa? If yes, can you describe it?

P1: In my country, leaders are authoritative; they attain leadership positions through force and once acquired, they do not want to relinquish it.

P3: It is similar where I live. I would say our leaders are authoritative/kingly; they read the policy and do not generally accept being questioned on issues.

P4: That is interesting because, in my country, I believe things are much more democratic.

P6: As a whole, I believe leadership in Africa is authoritative. It is run much like a kingship/monarchy.

P9: I would even say it is run like a dictatorship in some places.

P7: Yes. Subordinates must just accept and do what the leaders say.

P5: Leaders in my community are tribalistic. Usually at least one tribe dominates in terms of leadership. Nepotism is at its peak in my community. Community leaders, once they have ascended to power, want to be there for good. In trying to protect their positions, they are tempted to assassinate each other's names, even going to the extent of practicing witchcraft; this occurs even in church circles for leadership positions.

JACL: What type of leadership style do you, yourself, employ?

P4: I embrace the servant leadership style because that is the leadership example given by Jesus Christ. Servant leadership means that a leader becomes a role model. He is there, ready to serve the people. He is leading, not to be served by the people; he is leading to serve. Servant leadership doesn't mean that a leader stays stuck somewhere. He has a vision, which he casts out. He puts the peoples' needs ahead of himself so that when they succeed, they succeed together.

P6: I use two leadership styles: democratic and servant leadership. As a democratic leader, I can't come and say, "Oh, we have to do this." I have to ensure that the church is really with me. For that reason, when I have any kind of vision, I have to set up that vision for the church. Once we all agree, we can put it into action.

P1: I use a transformational type of leadership. It is similar to the democratic or servant leadership styles, but it is not satisfied with the status quo. It is very visionary. Every entity has a plot; it has strategic purpose. I share my vision with the people I lead, and we move together toward that vision. This type of leadership also involves growing; I invite people to grow along with me toward that vision.

P2: For me, I prefer the democratic type of leadership because I want the people I am leading to own the cause. I want them to participate in it. Although, sometimes it is important to use, say, 5% dictatorship to make things move.

JACL: What reputation do Christian leaders have in your country?

P8: Some leaders have a bad reputation because of the discovery that they have been involved in bad deals, such as the exploitation of members for great wealth. Also, some Christian leaders are known to use "magical powers;" often these are the most influential and popular leaders. However, some Christian leaders have a good reputation, but most times these are not the leaders recognized by society.

P6: Aside from Seventh-day Adventist leaders, many Christian leaders are involved in political issues. They call their congregants to revolt against the government.

P3: There is a lot of distrust of Christian leaders; they frequently are not taken at their word.

P5: My experiences are a bit different. Christian leaders have an outstanding reputation; members of my country have respect for Christian leaders, such that they are free to share their challenges of life.

P4: Christian leaders are highly respected by the community and political leadership, as well. For example, a few months ago the President of my country called all denominational leaders, just to congratulate them for what they are doing in the community. One leader congratulated the Seventh-day Adventist Church leadership for the work done in the country regarding education and health teachings.

JACL: That is very interesting. Is there any striking difference between community leaders and church leaders?

P8: There seems to be no striking difference in my country because Christian leaders often try to be like the community leaders by the pursuit of wealth and their messages on acquiring wealth as a sign of repentance and salvation.

I use a transformational type of leadership. It is similar to the democratic or servant leadership styles, but it is not satisfied with the status quo. It is very visionary. Every entity has a plot; it has a strategic purpose.

P5: According to my observations, I think Christian leaders stand out in the communities because they do not indulge in the same vices in which community leaders indulge.

P4: I agree. The discrepancy is clear. Christian leaders have the sense of the fear of God, and they are spiritually driven, whereas community leaders care for their positions and are ready to do whatever they can to climb the ladder of leadership.

P3: There is only a difference of belief and profession/work, not much in terms of leadership style. However, there is a marked difference of lifestyle in the area of entertainment.

JACL: What are the most frequent moral struggles or failures of Christian leaders in your country?

P8: I would say sexual sins are most common.

P2: It is the same where I come from; sexual misconduct is common, as well as money matters.

P6: Secularism and pride; these leaders want to be respected.

P3: I see this in my country as well. I believe the biggest moral failures of Christian leaders are a love of power and fame, which leads to a loss of love for fellow leaders.

P4: I have seen many moral failures in my country: the corruption of money, sexual misconduct, pride, and a desire for supremacy that shifts many from humility to a dictatorial kind of leadership.

JACL: How does culture shape Christian leaders in your community?

P4: Culture is a very complex and sensitive phenomenon that influences Christian leadership–both positively and negatively. We see its influence positively when it does not conflict with some of the Christian beliefs, but negatively when there is a clash with some Christian beliefs; in these situations, leaders are divided into two. Here there are people who embrace the country's culture, but at the same time, Christian leaders expect them to embrace Christianity. Sometimes leaders are forced to follow the demands of culture for the sake of peace in their community.

P2: Many African people have grown up in a culture of respecting their leaders; this has shaped how they view Christian leaders in their community. Also, the leaders themselves feel that they are responsible to the community and are accountable to the people by ensuring that they serve their people well as respected leaders. Even so, issues of polygamy are common, especially in remote areas as compared to the cities. Christian leaders have to deal with issues in their ministry as per the standards laid out in the Bible.

P6: In my community, church leaders face the issue of tribalism; this self-centered culture can influence even church members. Also, considering that some so-called "members" are involved in rebel movements against the government, church leaders in our area are dealing with this issue.

P8: In Africa, women are not given much opportunity to function in the church because of the African notion of a "women's role." As a woman myself, this can be a hindrance to my ministry.

P9: There are certain rights of passage, including birth, marriage, and death, that include tribal rituals that are practiced. This is something our leaders need to address.

P1: Animism is frequently practiced in my country. Animism is a worldview in which there is a belief in the supernatural power that organizes and animates the material universe. It is also described as a religious belief where various objects in nature and creatures possess specific spiritual qualities. You'll find that most of the Christians, when there is a problem, perhaps a sickness, instead of tending to the new belief (i.e., in Jesus), turn back to the supernatural power who they believe can solve their problem. They go back to where they came from. They may be silent on the days when there is not a challenge, but when there is a challenge, they think of going back to their old ways rather than praying or calling people in the church to come minister to them.

P4: Yes, also in the place where I come from, there are some areas where polygamy is highly accepted and is taken as part of religion, whereby a man without more than one wife, two wives, three wives, is seen as a person who has nothing in his life. And so, there are some members of my church who believe in polygamy. Because of that culture, they don't feel ashamed. They come to church, and sometimes they want to participate in church activities, and even take some church positions when elections come. They don't keep quiet as if something is wrong; this puts pressure on the church leadership.

I believe the greatest challenge for Christian leaders is doing what the Bible teaches and still keeping with the demands of the community.

JACL: That all sounds very hard–quite a strain between Christianity and culture. With that clash in mind, what have you found to be the greatest challenge of being a Christian leader?

P7: I believe the greatest challenge for Christian leaders is doing what the Bible teaches and still keeping with the demands of the community.

P4: Yes, I agree. There is a constant struggle for balance between the cultural worldview and the biblical worldview.

P2: It is hard to balance the cultural issues of the people and still maintain Christian values.

P8: Outside of me personally, the greatest challenge for Christian leaders, in general, is crossing different ethnic groups with the gospel and making it relevant for each group.

P3: I see things a bit differently. I believe the greatest challenge for our Christian leaders is to build a united team of workers and followers who value their walk with Christ above social position and self-advantage.

JACL: That sounds difficult, indeed. On the flip side, though, what has been the greatest joy of being a Christian leader in your country?

P8: The greatest joy of being a Christian leader in my country is the joy of service–just as Christ did–and reaching out to the younger generation.

P4: For me, the greatest reward is seeing people coming to Christ in vast numbers, as well as helping church members become disciples of Christ and then disciple new members.

P2: I agree. It is pure joy seeing people change their behaviors from bad to good as they come to know Jesus.

P3: Yes! Presiding over a church where lives are touched positively and changed by the love of God is the greatest joy there is.

JACL: This is very encouraging! It is clear that God is working in Africa, in spite of many challenges. What are some specific ways in which you have seen God move through your own leadership experiences and ministry?

P2: There are several instances where I have seen the hand of God leading me in my leadership responsibilities. I have been sent to problematic districts, in terms of doctrinal and relational differences. However, in these places, I have seen God guiding and bringing peace. I have also seen people walking into the baptism pool after attending evangelistic campaigns. God has used me along with my church members.

P6: I truly feel prayer and guidance from the Holy Spirit shape my leadership. From 2000 till now I see God's hand in my ministry. As Education Director, more than 300 schools were built in our conference, tithing was instated in all schools, and today the average of school tithing is around $16,000 US dollars. In the mission where I work today, things that were once in a bad way have been worked out. Church members have changed their views of church leadership, and they are rejoicing now.

P5: My ministry life has been amazing! I come from a banking background. I always thought that my life was the best it could be until the call to ministry became evident. I made a decision to work as a full-time pastor, and the Lord has done tremendous things in my life. I was privileged to begin my ministry without any ministerial training. I have since worked in a number of districts successfully with the guidance of Jesus. I have held different decision-making positions and trained from the bachelor's level to currently pursuing my Ph.D. The hand of God has indeed been with me through and through, even as I direct the critical departments of the church. Praise God for His goodness!

P3: There is overwhelming evidence of God working in Africa. It is a blessing to simply be a part of it. God's work is well coordinated, and membership participation is at a very high level in church activities. Members are involved in revival and reformation and daily reading of the Bible. When there is a position taken or voted by the church entity (at all levels), the implementation is almost assured at all times. There is significant church growth and a high level of membership participation. God's leadership among the leaders in my country is also evident as represented in the number of baptisms, church financial support, and the resilience of members under difficult economic circumstances.

JACL: Would a few of you be willing to share a story that demonstrates how God is using Christian leaders–yourself included–to move among the African people?

P7: There was a chief in my country who was a Seventh-day Adventist. He organized a ceremony on the Sabbath day. One of the Adventist church leaders had the courage to ask him, "You are a Seventh-day Adventist. Why are you doing this ceremony on Sabbath?" They had a talk. The chief really appreciated that the leader came to talk to him; he compared the leader to some of the other local pastors. He said, "The pastors want my money." This particular chief is known to be very generous. He perceived that the other pas-

tors just wanted his money, but did not want to tell him the truth. He said to the Adventist leader, "I really appreciate you coming out and telling me the truth." This leader really made a difference, and as a result, the ceremony was organized in a different way; in fact, it became an evangelistic ceremony in a way.

P4: Two years ago, an evangelist came to one of the local villages, but his evangelistic campaign did not bear fruit. Because of that, when I wanted to begin another evangelistic campaign in that same village, there was resistance. This village is full of Roman Catholics, and the Adventist church did not believe another campaign would be fruitful. However, I was highly convinced that the Lord was directing me. We organized a campaign, and after we had put everything in order, we started the campaign. Some of the church members were not encouraging; in fact, some discouraged other members not to give financially to the campaign. However, we were not discouraged. There was a feeling in my heart that God was going to do something great. We conducted a three-week evangelistic campaign, and at the end of it baptized 203 new converts who joined the Adventist church. It was something great! And after a year, those new converts were still in the church. It was a joy, and I felt that God was using me.

P1: I would like to reflect on where leadership has taken stewardship in my country through transformational leadership–the motivation to grow. In the last three years, when we compared our tithe with two other periods, we were at 148%. We also looked at how we could boost the support of the rural districts in tithing for the work of God. We began to collect "tithe in kind." During this time, more than 600 animals have been given–cattle, goats, chickens, and so forth. We also collected maize and got more than 6,200 bags of maize in tithe and another 6,200 in offering. We are then able to convert these tithe and offering gifts into money by selling them. I feel so blessed that I was able to be God's instrument as part of this process!

FEATURE ARTICLES

RON ROJAS

VALIDATING LEADERSHIP STYLES ALONG A LIFE CYCLE FRAMEWORK OF FAITH-BASED ORGANIZATIONS

Abstract: Although pastors may recognize contingency leadership models as a valuable response, to date there has been very little research done on validating the use of these constructs within the pastoral setting. A qualitative research project was conducted to provide reliable guidance for selecting the best fit of leadership styles in pastoral situations using a grounded theory approach on 32 pastor-team sets as a basis for conceptualizing growth stages that serve as a basis for deciding optimal fit of leadership styles. From this research emerged a life cycle model with seven stages of growth with practical implications for pastors as faith-based leaders.

Keywords: *leadership styles, Christian leadership, faith-based organizations*

Background

One of the recent trends in contingency leadership modeling is the acknowledgment that leadership styles are not only a function of the leader's attributes and relationships with followers, but also the realization that context and specific situations are also relevant moderators of effectiveness (Haslam, Reicher, & Platow, 2011). Illustrations of the significance of context to leadership: cases where seasoned leaders from one sector expect to apply their knowledge and skills when transferring to another sector, such as when a retired CEO from corporate America becomes a leader in a nonprofit organization, or when a military officer retires and becomes a ministry leader. Individual skills remain, but the contextual realities unique to each sector–such as the nonprofit, military, education, government, or faith-based sectors–may also demand variations in the way followers are directed, inspired, challenged, and developed. Likewise, even an experienced leader within the same sector–for instance, a pastor–would still need to reflect upon the situation in which he/she finds himself/herself as well as those he/she seeks to lead in deciding the most appropriate leadership style. In effect, the current thinking on contingency leadership is that context and sit-

Ronald R. Rojas, DBA, is an adjunct professor of Pastoral Administration at the St. Vincent De Paul Regional Seminary, located in Boynton Beach, Florida.

uations mediate leadership styles.

Consequently, there are as many contingency models as there are possible situations (Messick & Kramer, 2005). Leadership models illustrating this point are framed around "culture" as the contingency-situational framework (Albritton, 2009; Muczyk & Holt, 2008), some built around environmental uncertainties within an organization (Nebeker, 1975), and those based on social influences (Yetton & Crouch, 1983). Additional examples include selecting the best leadership-situation fit based upon a shared values perspective (Morris, Brotheridge, & Urbanski, 2005), on an economic success outlook (Gebert & Steinkamp, 1991), and based on a follower's situational perspective (Houghton & Yoho, 2005). To be sure, contingency models of leadership for the most part are dependent upon prior knowledge of specific organizational aspects for a leader to match an effective style (Korman & Tanofsky, 1975). The degree to which the contingency-frameworks just mentioned truly replicate in the faith-based sector, with sufficient similarity to warrant its validity, is somewhat vague. Intuitive or anecdotal support aside, transposing these leadership models across sectors without research-based evidence may result in detrimental outcomes (Rojas & Alvarez, 2012).

From this cursory review of contingency theory in leadership, two questions emerge that require further investigation to accept with more confidence the pairing of leadership styles with standard contingencies within the pastoral or faith-based context. First, what types of distinctive yet commonplace situations do leaders and followers encounter in the faith-based sector? Second, what leadership styles best fit these different situations? Qualitative research was conducted to provide an evidence-based response to these questions, using organizational life cycle stages as a framework for common situations in the pastoral setting; within this framework, leadership styles offering the best fit to these stages were assessed. In other words, rather than suggesting a generic model of contingency leadership for the pastoral setting, the preferred approach for this study was to draw from the leader-follower experiences of the pastoral setting, compose a framework of interpreted circumstances along life cycle stages, and then suggest leadership styles appropriate to these circumstances. It was necessary to provide an overview of organization life cycles to achieve these objectives, research a valid life cycle for the pastoral setting, and then associate the prevailing circumstances of each stage with leadership styles.

Organization life cycle (OLC) modeling has been used since the 1990s as a framework to analyze organizational development, assess performance, and for anticipating and addressing change (Clifford-Born, 2000). Life cycle modeling is based upon an organic view of organizations which acknowledges a succession of developmental stages, learning opportunities, and performance strategies

which at a minimum include the stages of birth, growth, and maturity (Milliman, Von Glinow, & Nathan, 1991). Life cycle frameworks in nonprofit organizations–a sector more closely related to faith-based organizations–have been used as a contingency-situational framework for researching leadership stability and growth (Alexander, Fennell, & Halpem, 1993), in characterizing a founder's leadership style (McNamara, 1998), for evaluating best fit of leadership styles within groups, teams, and organizations (Eago, 2009; Wall, 1989), and in measuring board of director leadership effectiveness (Dart, Bradshaw, Murray, & Wolpin, 2006).

The traditional focus of OLC models has been the business setting, although some nonprofit models can more easily apply to the pastoral setting. For example, in the book *5 Life Stages of Nonprofit Organizations* (Sharken-Simon, 2001), the author identifies five possible stages for nonprofit organizations, namely: Imagine and Inspire, Found and Frame, Ground and Grow, Produce and Sustain, and Review and Renew. On the other hand, in *Trade Secrets for Managers,* McLaughlin (2001) suggests six stages of a nonprofit's life cycle: Forming, Growing, Coalescing, Peaking, Maturing, and Refocusing. Connolly (2006) also sees six stages, but with a different characterization of each stage: Start-up, Adolescent, Mature, Stagnant, Reverse Stagnation, and Defunct. Santora and Sarros (2008) also use a six-stage model, but label their stages as: Introduction, Growth, Maturity, Revival, Decline, and Death. A more commonly used model comes from Kenny-Stevens (2002), who recognizes seven stages: Idea, Start-up, Growth, Maturity, Decline, Turnaround, and Terminal. These multiple interpretations of stages suggest that, although OLC modeling has become a valuable framework to understand nonprofit stages of development, they seem to be interpretative, depending on the type, size, and mission of the organization; therefore, these frameworks require more scrutiny when considering their use in the faith-based sector.

Although not yet widely researched for the use of life cycles as a platform to depict situations and constraints affecting leadership styles in the faith-based sector, there is some preliminary research available to suggest the topic is of interest to the leadership discipline. For example, Snodgrass (2003) studied 30 pastoral leaders to assess their adjustments during significant stages of growth. Green (2005) researched the relationship of pastoral leadership and life cycles concerning congregational size and church culture. Miller (2007) discussed the difficulties of small church pastors in creating an environment to develop lay leaders properly during growth stages. Mung'oma (2003) investigated leadership revitalization strategies during stages of decline and stagnation.

To be sure, faith-based organizations have a series of unique conditions that may very well moderate the leadership dynamic within life cycle situations. For

example, emerging literature has established that organizations assume the personality of the leader (Giberson, Resick, & Dickson, 2005; Schmid, 2006); thus, it would follow that a change of a leader (in this case, a pastor) would also prompt organizational adjustments relevant to OLC modeling. More importantly, the transition effects of newly assigned pastors become more dramatic when considering the influence of the spiritual charismas and religious ardor they bring along with whatever level of leadership skills and experiences they possess (Hernandez & Leslie, 2001). In some cases, such as the pastor of a Catholic parish, the changes in leadership may occur more frequently compared to other denominations which highlights a necessity to study and understand the dynamics of leadership transitions as a contingency.

Notably, leaders from the faith-based sector–predominantly pastors–may tend to resolve conflicts between business processes more in favor of values based upon sacred beliefs and discernment abilities (Duncan & Morris, 2003). For many pastors, the dual role of both spiritual and business leader represents a stressor, as they find themselves continuously switching roles from one situation to the next (Cnaan, 2007). Leaders in faith-based organizations are also more likely to base decisions on faith-in-action criteria more so than a social service oriented nonprofit or for-profit entity (Smith & Sosin, 2001). Also, performance measurements are different because relationships take precedence over task orientations (Fischer, 2004). Additionally, leaders seem more focused on the organization's faith-based identity than a social or business-oriented vision (Yip, Twohill, & Munusamy, 2010).

In many cases, business decisions are overturned in preference for faith-based values, such as trust, forgiveness, and mercy (Fleckenstein & Bowes, 2000). Essentially, the inseparability of a faith-based mission and business dynamics present the faith-based leader with a series of challenges and ambiguities quite different than experienced in traditional nonprofit or for-profit leadership operations (Rojas & Alvarez, 2012). These are just some of the comparable situations prevalent in religious denominations, congregations, and organizations of other faiths and beliefs that support the use of OLC as a valid situational framework (Cladis, 1999).

This qualitative research project aimed to identify and explore distinctive stages of growth in faith-based organizations and the potential implications of these stages to the leadership functions, including periods of leadership transition (i.e., incoming–outgoing pastor conditions). For purposes of this study, faith-based organizations refer to religious denominations, congregations, ministries, parishes, or dioceses (Butler & Herman, 1999).

Methodology

A qualitative research project to explore the implications of life cycles on leadership styles in faith-based teams was composed using the grounded theory approach as the strategy of inquiry (Strauss & Corbin, 1990, 1998). This theory suggests identifying valid and reliable source documents, applying theoretical sampling, performing open coding, conducting multiple iterations of comparative analysis, and formulating the generation of theory or model.

The sources of data for this research came from official yearly progress reports from 32 parish leadership teams that had participated in a grant which focused on providing organizational and leadership development interventions for selected pastoral teams in a signficant US Catholic archdiocese. Consistent with the terms of the grant provider, financial resources, consultation, and leadership development services were offered to support each parish team's distinctive learning commitments. Each team shared ways to grow personally and spiritually. They, in turn, shared their experiences with the parish at large to contribute to their organizational mission and parish life objectives.

The researcher conducted a systematic coding on the final written reports submitted each year for five years to the grant agency; these reports may represent a trend of organizational patterns clustered into discrete stages (Dodge & Robbins, 1992). For example, keywords such as "vision," "envisioning," "dream," "energy," "enthusiasm," "creativity," and "inspiration" were used to assess the fit for the "Imagine and Inspire" stage of the Sharken-Simon (2004) model, within the secondary data source (narratives of the final reports to the granting agency). Likewise, keywords such as "success," "expansion," "stability," "structure," "formalizing," "more services," and "more resources" were used to test the fitness of the McLaughlin (2001) definition of Growth stage. With all searches completed, a search table of frequencies was created for each stage of the models tested, and the highest frequencies decided the best fit. This step by step search and comparison of keywords from each nonprofit OLC model was the underlying protocol used as a systematic generation of OLC theory specially constructed for faith-based teams.

As was indicated earlier, the first iterations of coding and word search within the reports compared stage descriptions for two of the most commonly used nonprofit OLC models. The models selected were the Sharken-Simon (2004) five-stage model (Imagine and Inspire, Found and Frame, Ground and Grow, Produce and Sustain, Review and Renew), and the seven stages from the McLaughlin (2001) model (Idea, Start-up, Growth, Maturity, Decline, Turnaround, and Terminal). A word search engine used in the analysis had keywords and phrases for the stages of each of these models. In drawing a comparison from these models against the first iteration of codeword results, the stages

called Imagine and Inspire, Found and Frame, and Review and Renew from the Sharken-Simon (2001) model showed high matches, whereas Ground and Grow, and Produce and Sustain showed low similarities. When applying keywords for the McLaughlin (2001) seven stage model, stages Growth, Maturity, and Turnaround showed high matches, but Idea, Startup, Decline and Terminal did not fit the data (low correspondence). This first iteration provided some evidence that the Sharken-Simon (2004) model was a better fit for the pastoral setting, but uneasily established were the stage names and specific relationships between the leader and followers.

The labels of these five stages were then modified based on phrases and keywords obtained from the first iteration experiences. Accordingly, the Found and Frame stage was renamed "Reconfiguring," where the changes and perceived personality image of the leader was being understood, and processes, tasks, and responsibilities were adjusted accordingly. The Reconfiguring stage was followed by the Validating stage, the faith-based name for Review and Renew. In this stage, there is a strong emphasis on fulfilling and validating the expectations of the new leader. The Growth stage was renamed "Reaching," since once the leader's expectations and new functional boundaries were settled there was an interest in reaching new levels of performance and more intent reaching out to each other; this provides a clear opportunity for leadership action. Maturity was changed to "Awakening," which emerged from a palpable awareness of trust, shared knowledge of the mission, and was also fertile grounds for exercising leadership.

There were also signs of authentic interest in envisioning, integrating, sharing, and increasing interest in the value of "Dialogue" (beyond communication). The leadership team's ability to create "safe spaces"–environments characterized by openness and nurturing, and less influenced by critical judgment or condemnation—characterized this stage (Polletta, 1999). In this stage, sensitive issues came to light, and active listening prevailed. Finally, the stage called Imagine and Inspire was coined the "Nurturing" stage, where relational fulfillment became an enhancer of task performance, and opportunity for building a climate of collaboration became available to the leader. This stage seemed very compatible with deliberate interest in connecting operational dynamics with spiritual practices, a compelling objective for faith-based leaders.

Invariably a time came for the leader (pastor) to transition out of the organization and for a new one to arrive. By doing so, a series of instabilities were prompted where the team seemed to move away from previously established behavior-sets with the outgoing leader. Instead, they regressed more into task-oriented stages with increased levels of apprehension, caution, a mixed sense of loss, and increased expectations of the incoming leader. On this topic, the

source documents had a significant number of stories relating to the transitioning out and in of leaders, a dynamic difficult to fit into the previously discussed life cycle models. This stage was best described by the Turnaround stage (McLaughlin, 2001), although the transitioning out and transitioning in of a pastor as leader presented themselves as separate and distinct contingencies, given the sense of loss for the outgoing leader and the increased level of expectations for the incoming leader.

A further series of iterations were conducted on the data to check the fit of the new labels for the stages extracted from the first iteration and to further explore more appropriate labels for the Turnaround stage of the McLaughlin (2001) model. During this second iteration, the relabeled stages of Reconfiguring, Validating, Reaching, Awakening, and Nurturing displayed higher matches than the Sharken-Simon (2004) model presented during the first iteration, suggesting an improved fit. However, attempts to consolidate transitioning out and transitioning in behaviors into a single stage (Turnaround) proved to be a significant challenge. Characterizing the transitioning out of the current leader were keywords such as "rising uncertainty," "apprehension," "fear," "a sense of loss," and "regression." There was also a noticeable destabilization of relationships, even within the pastoral team. The exiting leader focused on the transitional readiness of the pastoral team–sort of a handoff to the incoming leader–by placing a hold on new initiatives while celebrating past achievements. The transitioning in of the new leader: "forming the relationships," "sensing of each other," "building trust," "letting go," and "welcoming." The team seemed focused on living in a "neutral landscape" that in some ways, constrained the range of influence from the outgoing leader. Since the dynamics for outgoing and incoming transition periods seemed different, the Turnaround stage was divided into two separate stages called "Transitioning-Out" and "Transitioning-In." These last stages address the impact of a departing pastor and the succeeding pastor.

The outcome of these iterations yielded seven distinct stages, which comprised the life cycle model for these faith-based organizations. The seven stages of a faith-based nonprofit life cycle that emerged from this study were: Transitioning-In, Reconfiguring, Validating, Reaching, Awakening, Nurturing, and Transitioning-Out. These stages are illustrated in Figure 1.

Appropriate at this point is a commentary and assessment on the trustworthiness, dependability, and generalizability, as well as a discussion on potential biases arising from this research project including features of reliability and validity for qualitative research (Creswell, 2007). Specifically, the trustworthiness of this research project resides in the validity of the secondary data and the extraction method used to compose the stages. The data came from the final reports to the grant agency, generated by the quarterly reports from each partic-

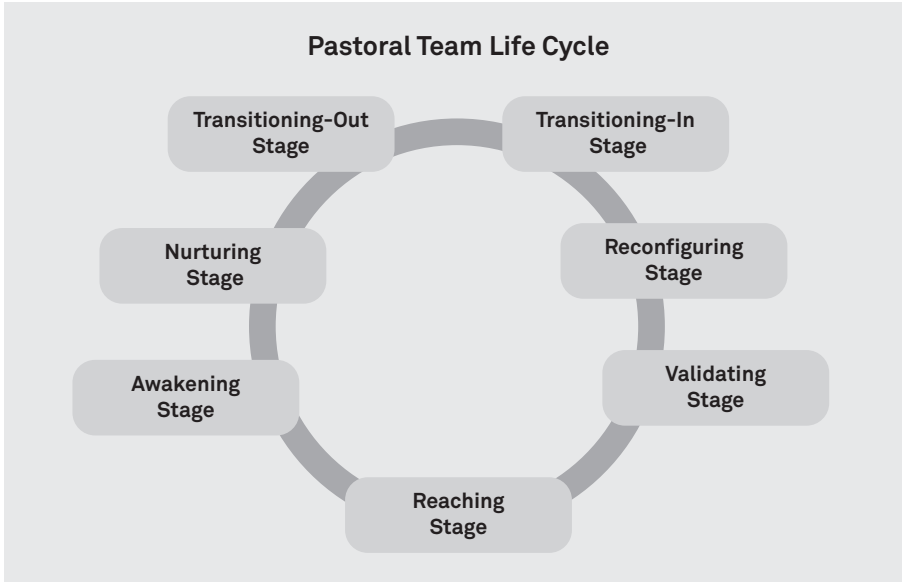

Figure 1
Pastoral Team Life Cycle

ipating parish. The two supporting agencies of the grant (a major university and the diocesan offices) reviewed the report before final submission to the grant agency. The grant agency periodically audited data, trends, and final report findings for validity and accuracy.

Additionally, each of the parishes was assigned a consultant to facilitate the growth processes and capture major learning events. The present researcher was also one of fourteen consultants in the program and used many of them to clarify and confirm the variety of findings from the final reports. The confidence for generalizability of the results within the context of Catholic parishes in the United States is high given the broad sample (32 parishes), but the applicability to other denominations may require closer scrutiny.

Limitations

Naturally, there are a series of constraints to consider. First was the interpretative nature of qualitative research, meaning that although verified by other researchers, it is also possible that other researchers may come up with different viewpoints or versions of life cycle stages. For example, some faith-based organizations may confront an actual end-of-life stage in the form of church closings or parishes merging, a situation that was not present in the source data used for this research. What matters here is the fact that established life cycles in a faith-based organization could be used as a tool for better applying leadership styles. A second consideration was about the sample: that of parish staff as the lead team for a faith-based organization. All the leader teams set chosen for the grant

had been previously screened and approved by a diocesan executive committee, and one of the selection criteria was a high likelihood of being able to benefit from the grant resources.

A third consideration was related to factors of cultural diversity, history, and background, gentrification within the parish boundaries, geographical location (urban, suburban, or rural), and any particular affiliation (religious orders, diocesan priests, mixed). Despite these factors, the seven stages of the life cycle presented demonstrated some value in stressing situational leadership styles given different developmental stages of faith-based teams.

Implications for Faith-based Leadership

Next was to demonstrate the relationship between life cycle stages and optimal leadership styles. For this research, leadership was defined as a process by which "intentional influence is exerted by one person over other people to guide, structure, and facilitate activities and relationships in a group or organization" (Yukl, 2002), and the use of leadership styles refers to clusters of behaviors that are prevalent in various discrete situations (Darling & Heller, 2012).

Although leadership literature presents an abundance of possible styles, a categorization by Manktelow (2007) is most helpful in illustrating the relationship between life cycle contingencies to leadership styles. Primarily, Manktelow (2007) identifies ten styles: transactional, autocratic, bureaucratic, charismatic, democratic, laissez-faire, task-oriented, people-oriented, servant, and transformational leadership styles. For the sake of this article, transactional styles of leadership are defined as ones that emphasize give-and-take dealings, driven mainly by rewards to enact leader function. Autocratic styles refer to the leader that exercises personal control over decisions with minimal inputs from followers. Bureaucratic forms of leadership were applied when the leader based decisions on established procedures, norms, or rules that strictly adhere to distinct lines of authority. Charismatic leaders use personal charm, attractive self-image, or special talents to enact the leadership role. Democratic types of leadership authorize the leader function using encouragement to all followers who participate in the decision-making processes. Laissez-faire forms of leadership were those in which the leader provides little or no direction at all to followers. Task-oriented styles are defined as those where the tasks at hand were the main driver of the decisions, and the leader provided direction. In people-oriented modes of leadership, the main drive of the leader is to support, motivate, and develop followers. Servant leadership places service towards the follower's needs as the primary operational principle. Finally, transformational leadership functions by connecting the follower's sense of identity to the vision of the organization.

As claimed by contingency theories, each one of these ten styles applies well

to some situations, yet not to others (Yukl, 2002). Here, contingency theories refer to how circumstances alter a leader's influence on an individual subordinate or a group (Yukl, 2011). In other words, the preferred leadership style is dependent upon the context (pastoral) and the situation (life cycle stage). What follows is a description of each stage of the life cycle model presented above, along with the leadership styles that seem to fit the circumstances best (see Table 1).

Faith-based Life Cycle Stages	Suggested Leadership Styles
Transitioning-In Stage: Urgency to share past performance and elicit the new leader (pastor) expectations, to understand and to be understood not only from the task perspective but also from a personal point of view. A climate of uncertainty and expectancy.	Primarily a climate of transactional relationships with opportunities to start building assurance and identity relationships through envisioning. *Leader emphasis mainly on clarifying expectations for task and relations, not just tasks.*
Reconfiguring Stage: Each staff or pastoral team member internalizes the changes, the perceived personality image of the leader (pastor), and adjusts processes, duties, and responsibilities accordingly—a climate of adjustments and negotiations.	Transactional relationships with more opportunities for assurance and identity relationships. *Leader emphasis is primarily on openness for negotiations and behavior-reinforcing relationships.*
Validating Stage: Each team member is complying with the changes, albeit being cautious. Still, the focus remains more on task performance than on relationships and team joint performance—a climate of cautious progress.	Emphasis on Identity relationships. *Leadership emphasis on relating personal, team, and parish identities to the envisioning (new state of affairs), with many affirmations.*
Reaching Stage: Definitive advancements away from a "silo" mindset toward acceptance of basic teambuilding dynamics. Emerging attempts at conversation and dialogue. The "elephant" in the room (an obvious truth that is being ignored or goes unaddressed) is being dealt with, albeit with trepidation.	Creating awareness of the need to continue to get things done, but also the value of interpersonal relationships for the pastoral setting. *Leadership style takes advantage of this stage to envision and assess the possibilities of nurturing and transformational relationships.*
Awakening Stage: Awareness of relational values beyond just work, where communications turn into dialogue, cooperation turns into collaboration, and authentic "safe spaces" were created. A climate of sincere mutuality develops.	Identity and nurturing relationships prevail, with opportunities for transformational relationships. *Leader principal emphasis on sustaining identity and nurturing relationships.*
Nurturing Stage: Relational fulfillment among all in the team becomes an enhancer of task performance, and collaboration became a dominant team value—a climate of nurturing interrelationships.	Sensitivity to transformational relationships, although all other forms of relationship are also present. *Leader seeks moments of prayer, spiritual influence, and practices discernment as a team value.*
Transitioning-Out: As a new leader is anticipated, instabilities emerge, and the team drifts back to the more task-oriented stages with increased levels of apprehension, caution, and a sense of loss begins to reappear. A climate of uncertainty and expectancy reappears.	Transactional relationships with opportunities to start rebuilding assurance and identity relationships. *Leader's foremost emphasis on willingness to change and the prospects of exploring new possibilities of growth.*

Practical Implications for Pastoral Leaders and Teams

The outcomes from the present study have practical implications for pastors as leaders. The first is the need for self-evaluation regarding one's ability to adopt different leadership styles given changes in circumstances. A pastor feeling too comfortable with a single or limited leadership style throughout a situation or significant life cycle changes may be stifling organizational effectiveness. Secondly, the life cycle model assumes the pastor has a process of recognizing substantial shifts in organizational developments that call for a different leadership style. Even having the ability to implement a variety of leadership styles, a change in style may be meaningless without a way to accurately assess the organization's progression.

For faith-based organizations, being able to detect movements into the different life cycle stages through the organization's conscience allows the pastor to guide and provide a spiritual context for assessing growth. Another implication is acknowledging a growth path that is pointing towards the spiritual maturity of an organization. Without a spiritual growth path, a faith-based organization may be undermining one of its primary objectives, that of being able to share a path into faith maturity. Finally, there is a continued education component, where both the pastor and the faith-based organization are formed, guided, and nurtured along with a variety of life cycle stages leading to a fuller maturity in faith and service.

The value of this life-cycle approach to leading teams in faith-based organizations represents both a caution and an opportunity. The caution that arises from this study refers to avoiding the indiscriminate use of secular leadership modeling in faith-based organizations just because they are effective in the secular sector. Although most business techniques can be effective in the pastoral setting, most come from observations and studies made on and for business organizations, whereas the assumptions inherent to pastoral leadership are expected to come from church teachings, sacred Scripture, and rich spiritual heritage. The secular leadership paradigm is based on primarily transactional objectives, whereas leadership for ministry is transformational and based on achieving goals that guide life processes and realities within a religious (specifically Christian) worldview.

The vocabulary and fundamental models of secular leadership deliberately exclude realities that lie at the core of the faith-based sector, such as love, solidarity, faith, grace, forgiveness, prayer, discernment, divine providence, and community, to mention a few. The principles of secular leadership are about tangibles, such as efficiency, optimization, metrics, and organization building. Pastoral leadership is mostly about intangible life issues and faith-based community skills, which demand techniques of the heart, a set of skills absent from

secular models. In demonstrating the applicability of life cycles to faith-based organizations, one must wonder what other secular models are effective or inadvertently detrimental to church mission.

If the life cycle model suggests being cautious about applying secular models in the pastoral setting, it also represents an opportunity for growth, especially for the administrative team of a congregation or a parish. Most members of the administrative staff are hired based on their business skills and as such, expect a business type of environment to serve the faith-based community. Among themselves as a team there is rarely the opportunity to share a defined path of spiritual growth. Many times, overwhelmed by the workload of their administrative responsibilities, the broader view of spiritual aspirations is lost. The life-cycle model offers a path from a climate of transactional relationships driven by business needs to higher stages that engage in deeper sharing.

The findings of this research project make some useful–albeit preliminary–contributions in validating life cycle modeling and understanding the nature and development of contingency leadership dynamics in faith-based organizations. Although there is a possibility of constructing other forms of life cycle stages, the present study sheds light on the relevance of adapting leadership styles to changing situations within the pastoral setting. Despite these preliminary findings on OLC for faith-based teams, there is still much to be analyzed, studied, and validated in the pastoral sector. Conversely, discoveries from the pastoral sector may also shed light on areas of further development in the general realm of nonprofit leadership, especially along the lines of the task-relational continuum. Nevertheless, this study demonstrates the value of continuing pastoral life cycle research about leadership and offers additional possible lines of discourse and research better fit for leaders of faith-based organizations.

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JOSEPHINE GANU

MORAL COURAGE: THE ESSENCE OF ETHICAL LEADERSHIP AND FOLLOWERSHIP

Abstract: Most discussions on ethical leadership emphasize the importance of personal integrity, visible role modeling, and actual enforcement of ethical behaviors in the workplace. Nonetheless, organizational leaders and followers alike regularly encounter issues and pressure that require not only ethical leadership but also moral courage. Accordingly, this study used a mixed method to examine typical ethical situations encountered by organizational members in the workplace, the extent to which employees can exercise courage, and the factors that impede their moral actions. The results show that the majority of organizational members are unable to translate their moral beliefs and judgment into real moral action in the workplace. Organizations must, therefore, seek ways and means of creating and supporting moral courage.

Keywords: *moral courage, ethical leadership, moral action, ethical principles*

Introduction

Africa likely brings to mind mixed thoughts–corruption, ethnic violence, poverty, AIDS, malaria—but at the same time, Africa is the home of quality natural resources. Many have attributed the challenges in Africa to lack of ethical leadership; however, underneath ethical leadership is the moral courage to face those challenges. Most discussions on ethical leadership emphasize the importance of personal integrity, visible role modeling, and actual enforcement of ethical behaviors in the workplace. Nonetheless, organizational leaders and followers alike regularly encounter ethical issues and constant pressure, which require moral courage. Accordingly, having positive attributes means little without moral courage to confront unethical behaviors and questionable practices.

For the ethical leader, courage is essential in fulfilling the moral obligations in daily dealing justly with employees and other stakeholders. Followers, on the other hand, need moral courage to question unethical practices or challenge authority through constructive criticism when the leader/system is in the wrong.

Josephine Ganu, Ph.D., is an associate professor of Management and the MBA Program Director at the Adventist University of Africa in Nairobi, Kenya.

Kelly (1992) argues that followers should be independent critical thinkers and actively engaged in their organization. Hence, employees must view their role as active participants in the organization.

Why do some leaders make decisions that take into consideration only their interests, while others continually make decisions based on moral principles? Why would a "good" person remain silent or indifferent about prevailing unethical activities or resist moral action in confronting ethical misconducts? How do we achieve integrity amid strongly competing forces? Various situations at the workplace call for moral courage, but issues of ethics and choice are complex and often involve taking a stand that many are reluctant to take. Hannah, Avolio, and Walumbwa (2011) define moral courage in the workplace as:

> (1) [A] malleable character strength, that (2) provides the requisite conation needed to commit to personal moral principles, (3) under conditions where the actor is aware of the objective danger involved in supporting those principles, (4) that enables the willing endurance of that danger, (5) in order to act ethically or resist pressure to act unethically as required to maintain those principles. (p. 560)

Moral courage is considered to be the pinnacle of ethical behavior (Murray, 2010, p. 2). In her classic book entitled *Education*, Ellen White (1952) powerfully describes the notion of moral courage as leaders and followers who

> will not be bought or sold; their inmost souls are true and honest; do not fear to call sin by its right name; conscience is as true to duty as the needle to the pole; will stand for the right though the heavens fall. (p. 57)

Prior studies on ethical leadership and followership have paid little attention to moral courage as a precursor to moral actions in the workplace. Many people may agree on what ethical action should be taken, but fewer people will follow through with the right thing (Collins, 2012). Weber and Gillespie (1998) tested this point by surveying the moral beliefs, intentions, and behaviors regarding cheating at work or in the classroom of 370 managers enrolled in an MBA program. Approximately 84 percent of the respondents replied that people who cheat should be reported; however, only 64 percent of the respondents stated that they would report a cheater. Also, only 40 percent of the respondents who observed someone cheating at work or in school did report the unethical behavior.

As correctly noted by Hendry (2004), "it is not the lack of moral reasoning that causes so much unethical behavior but rather a lack of moral courage" (as cited in Gini, 2006). Hence, this study was designed to explore the extent to which leaders and followers can translate their moral judgment into real moral action in the workplace. Specifically, I examined typical ethical situations encountered by organizational members at the workplace, asking such questions as: How do

organizational members respond to such encounters? What specific factors impede employees' moral action? To what extent are employees able to display attributes that typify moral courage at the workplace?

Theoretical Foundations of Moral Courage

Physical Courage Versus Moral Courage

The concept of courage is generally associated with acts of daring deeds that involve danger and risks in the face of opposition (Amos & Klimoski, 2014). A more detailed definition of courage as described by Rate, Clarke, Lindsay, and Stenberg (2007), is "a willful intentional act, executed after mindful deliberation involving objective substantial risk to the actor, primarily motivated to bring about a noble good or worthy end despite perhaps the presence of the emotion of fear" (p. 95). As this definition suggests, there is a calculated willingness and action in upholding ethical values.

Courage also means accepting responsibility, being able to go against the odds, breaking the status quo, and initiating change (Sen, Kabak & Yanginlar, 2013, p. 94). There are two types of courage: physical and moral. Physical courage involves the willingness to suffer physical harm or respond to physical danger. By contrast, moral courage is attributed to those who take ethical stances in spite of potential risks. Classic examples of moral courage include Martin Luther King, Jr., Nelson Mandela, and others. Moral courage entails dealing with issues that are not necessarily physically threatening; instead, it is acting resolutely on moral convictions (Weiss, 2009, p. 284). Moral courage "is the fortitude to convert moral intentions into actions despite pressures from either inside or outside of the organization to do otherwise" (May, Chan, Hodges, & Avolio, 2003, p. 255).

Kidder (2006) defines moral courage as the quality of mind and spirit that enables one to face up to ethical challenges firmly and confidently, without flinching or retreating. Hence, he describes moral courage as "the courage to be moral," noting that "moral" is the adherence to the values of honesty, respect, responsibility, fairness, and compassion. Moral courage normally includes three elements: dangers, principles, and daring (Baratz & Reingold, 2013, p. 90; Kidder, 2006). Mackenzie (1962) corroborates this point by noting that "one of the hardest tests of a man's moral courage is his ability to face the disapproval even of his friends for an action which strikes at all the traditions of his class but which nevertheless he feels compelled to take in order to be at ease with his conscience" (as cited in Kidder, 2006).

Moral courage also involves "the capacity to overcome the fear of shame and humiliation in order to admit one's mistakes, to confess a wrong, to reject evil conformity, to denounce injustice and also to defy immoral or imprudent orders" (Miller, 2000, p. 254).

Moral Courage Theoretical Framework

Several theoretical models explain moral courage. According to Rielle Miller (2005), moral courage has five components: presence and recognition of a moral situation, moral choice, behaviors, individuality, and fear. Recognizing that there is a moral situation is the first step toward moral courage. When a moral situation is recognized, it immediately calls the observer to appeal to his/her moral intuitions, values, principles, etc. This leads to the moral choice component whereby the individual faced with a moral situation must resolve what to do. Once the individual makes a decision, s/he must have the courage to act on that decision. Therefore, what makes someone morally courageous is that his/her behavior is consistent with his/her beliefs and choice. Moral courage is not a group affair; it is a personal commitment to stand for what is right despite the potential threat. The final component as suggested by Miller is fear; undergoing fear implies that the individual has understood the situation at stake and the possible consequences.

James Rest (1994) also developed a four-component model showing that an individual is likely to behave morally if s/he (1) is aware that an ethical dilemma has arisen, (2) forms a moral judgment, (3) develops motivation to do something about it, and (4) is a person of high moral character. Similar to Miller's components, all four factors are essential. The first step in the process requires an individual understanding that a particular situation poses an ethical dilemma. However, the person must go beyond mere awareness of an ethical dilemma to form a moral judgment, be motivated to do something about it, and dare to take the appropriate action.

Lawrence Kohlberg's (1969) stages of moral development equally offer useful guides on how we form moral judgments in response to a series of ethical dilemmas (as cited in Weiss, 2009). According to Kohlberg, people sequentially progress through a continuum of six stages of moral development as they age and mature, beginning with egocentric punishment avoidance and culminating at the level of universal ethical principles. These six stages are further classified into three levels. As explained by Kohlberg, people begin their moral development at the pre-conventional level where moral reasoning is based on what benefits the individual. At this level, only self-interest is important; moral action depends on the consequences for the individual. At the conventional level, people are the interest of other social groups. Hence, moral action is based on pleasing others and maintaining societal order. At the post-conventional stage, moral actions are determined by established principles. Thus, an individual at this stage reasons and uses conscience and moral rules to guide actions instead of relying on group norms. It is only at the post-conventional level that an individual will exercise moral courage.

It is interesting to note that confidence is an important personal characteristic tied to acting with courage. May, Luth, and Schwoerer (2009) contend that moral efficacy is an individual's confidence in his/her ability to deal with ethical issues that may arise in the workplace. If an individual lacks a positive self-image, that person is unlikely to act with courage (Amos & Klimosk, 2014).

Hannah and Avolio (2010) also proposed moral ownership, moral efficacy, and moral courage as interdependent components that promote moral potency. Moral ownership is the extent to which organizational members identify and feel a sense of psychological responsibility, while moral efficacy is the confidence to act morally.

In sum, the above theoretical accounts suggest that moral courage depends on a multitude of factors. Therefore, to be morally courageous, a person has to be confident and committed to certain personal principles and values in spite of potential risks.

Methods

Study Design

In this study, my goal was to determine the extent to which employees and leaders alike are willing to uphold their moral principles. Hence, I adopted a mixed method descriptive design (survey and focused group interview) to gain a better understanding of participants' perspectives on ethical encounter experiences and moral courage.

Sample and Data Collection Procedures

Questionnaires were distributed to 150 graduate students from a faith-based university in Kenya. These students represent a cross-section of workers from different countries in sub-Saharan Africa; they serve in different capacities as institutional leaders and followers, with a wide range of work experiences and leadership roles (e.g., CEO, CFO, teachers, supervisors, etc.). I deliberately chose this university because it is exclusively a postgraduate institution that mainly attracts the working class from different countries in Africa. Useable questionnaires were returned by 80 students (53% response rate), possibly due to the voluntary and sensitive nature of the questionnaire.

In addition, 42 participants from the same institution were scheduled in groups of seven for focus group interviews; these were designed to allow participants to share their thoughts and feelings about ethical encounters and actions in the workplace. During the interview I asked participants to describe at least one encounter they have personally experienced or observed in their work within the past two years that challenged their moral values and conscience, requiring moral action. Participants were encouraged to discuss the situation, how they

felt about it, and how they dealt with that issue. All interviews were recorded with participants' consent and transcribed to explore key themes. The average age and years of employment service of the participants were 35 (SD = 9.3) and 8 (SD = 6.5), respectively.

Measures

Moral Identity

I measured moral identity using five items (caring, fairness, dependable, honesty, compassionate) adapted from Barriga, Morrison, Liau, and Gibbs' (2001) "good-self assessment scale" to measure the extent to which ethical values are important to the participants' self-worth. Participants were asked to indicate the extent to which certain moral traits were an important part of their lives using a five-point Likert-type scale anchored from 1 = "not important to me," to 5 = "very important to me," with a Cronbach's alpha of .79.

Moral Confidence

I measured moral efficacy using five items (α = .82) based on the Moral Conation Questionnaire developed by Hannah and Avolio (2010). These sample items included: "I am able to confront others who behave unethically in my workplace;" "I have confidence in my ability to readily see the moral/ethical implications in the challenges I face;" "I am able to work with others to settle moral/ethical disputes;" "I am able to take decisive action when addressing a moral/ethical decision;" and "I have confidence in my ability to determine what needs to be done when I face moral/ethical dilemmas." Participants were asked to indicate their level of confidence in their ability to carry out ethical responsibilities in the workplace on a five-point Likert-type e scale anchored from 1 = "not confident at all," to 5 = "very confident," with a Cronbach's alpha of .70.

Moral Courage

Moral courage was measured using seven items (α = .85) based on the Moral Conation Questionnaire developed by Hannah and Avolio (2010). Participants were asked to think about their typical actions pertaining to their workplace in regard to their willingness to speak out and do what is right in relation to: their peers, their supervisors, group decisions, their willingness to express unpopular opinions, their willingness to tell the truth at all cost, and their ability to withstand intense pressure. Sample items included: "Do you confront your peers if they commit an unethical act?" "Do you confront your supervisor if he/she commits an unethical act?" "Do you go against the group's decision whenever it violates your ethical standards?" Participants were asked to think about their typical actions at the workplace in relation to ethics and rate on a scale from 1 (never) to 5 (always).

Results

Table 1 shows the results of such encounters ranked in order of prevalence. Among others, the majority of the participants indicated "inconsistency" as the foremost ethical issue. Participants recounted various incidents of employees being treated discriminatorily because of where they come from or with whom they associate within the organization ("who you know syndrome"). When fairness becomes an issue in the workplace, organizational members find it easier to rationalize their bad behavior, which impedes accountability.

Table 1

Ethical Situations Encountered by Employees/Leaders

Ethical encounters	Rank
Inconsistent/unfair treatment (due to the "who you know syndrome") • Nepotism (hiring, sponsorship, promotion are given to relations and favorites) • Ethnicity and tribalism	1
Inconsistent application of organizational working policies and procedures • Subjective application of institutional policies • Delayed disciplinary actions • Giving excuses for the mistakes of others	2
Organizational politics • Procedural justice • Defamation/slander • Gossip	3
Financial fraud • Expense report padding • Misappropriation of funds • Manipulation of the financial report to the board • Procurement anomalies	4
Abuse of power/authority • Pressure to bend rules • Sexual harassment • Unauthorized travels	5
Lying (to cover mistakes or to protect someone)	6
Immoral relationships (extramarital affairs)	7
Attitude toward work/institution/employees • Using office hours for personal things • Using junior staff for personal errands • Tardiness • Absenteeism • Stealing office supplies • Using the organization's properties for personal use • Blaming other employees for poor performance • Insulting other employees	8
Lack of transparency/poor communication	9
Others • Conflict of interest • Broken promises (not trustworthy) • Misuse of budget	10

Table 2 presents the means and corresponding standard deviations of the quantitative data. The results suggest that employees perceive themselves as having high moral identity (M = 4.43, SD = .56), and therefore moral attributes such as caring, fairness, honesty, and compassion are essential to their sense of identity. On the other hand, a relatively lower score on moral efficacy (M=3.97, SD = .67) implies that employees do not have the requisite confidence to defend the principles that are essential to their sense of identity. Consequently, such employees are not able to muster the courage to stand up for what they believe is right; resulting in a low score in moral courage (M = 2.87; SD = .64). This confirms the discrepancy between who we think we are and what we actually do when confronted with ethical challenges. Sometimes we know the right course to take; yet when faced with a specific situation, there is a strong temptation to do what is wrong or engage in inaction. In the words of Gini (2006, p. 120), people feel reluctant to do the right thing because they find it hard "to stand outside their shadow." Badaracco (1997) describes this type of experience as a "defining moment," where we discover whether we live up to our personal ideals or only pay mere lip service.

Table 2
Extent of Employees' Moral Potency

Variables	Mean	Std. Deviation
Moral Identity	4.43	.56
Moral Efficacy	3.97	.67
Moral Courage	2.87	.64

Figure 1 also affirms the above results and shows respondents' reactions to ethical situations. More than 70% of the respondents reported that they would rather keep silent or do nothing when confronted with ethical issues. According to Callahan (2004, p. 62), "when you put people under pressure and give them a choice of preserving either their integrity or their financial security, many will go for the money." Comer and Vega (2011), however, contend that how we behave depends on the consequences we may personally face, as well as the impact on others. Accordingly, we are more likely to abandon our moral principles when there are relatively high organizational pressures to act against our moral standards if doing otherwise will cause greater personal loss, or when violating our moral standards will have a minimal negative impact on others. No wonder many people would rather dishonor their moral principles if their job, close relations, or ability to support their dependents were threatened.

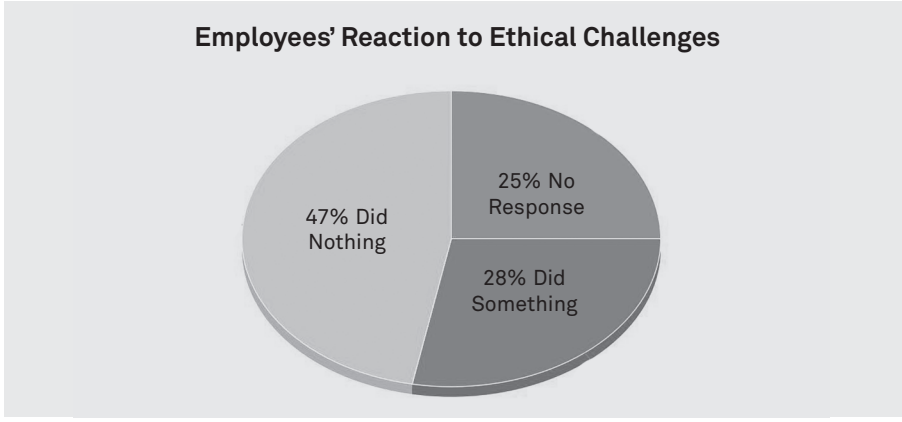

Figure 1. Employees' reaction to ethical challenges

Table 3 shows evidence that employees and leaders have their own reasons for keeping quiet in spite of having concerns. The results suggest that the fear of consequences (victimization, intimidation, threats, etc.) is the main reason why workers are not able to defend their moral convictions. Keeping cordial relationships is also a significant point in determining our willingness to act. More so, employees would normally resort to inaction if they doubt any positive outcome or change.

Table 3
Factors That Impede Employees' Moral Action

Reasons for inaction	*Rank*
Fear (of victimization, threats, intimidation)	1
Protect relationships	2
Protect job or position or the future	3
Nothing will be done–Speaking up is a waste of time	4
Nothing will be done–Speaking up is a waste of time = Majority rules	5
Do not have a "voice" or the power to change things	6
It is someone else's job to correct such, not me–It is not my job	7
No established systems to deal with such situations	8
Unethical organizational culture	9
African culture–"don't oppose the 'elder'"	10

Discussion

The findings of this study confirm that many of us are not able to carry through on our ethical judgment and actions due to fear and relationships. Unfair treatment, subjective application of working policy, dishonesty in financial matters, etc., are common ethical issues in the workplace. Choosing to remain silent and protecting relationships highlights the importance of our sense of belongingness. In Africa for instance, maintaining relationships is especially important to our identity; this may be due to our collectivistic orientation. African proverbs such as, "Go the way that many people go; if you go alone, you will have reason to lament," or, "Cross the river in a crowd, and the crocodile won't eat you," capture the essence of collectivism.

Moreover, some believe that justice is ultimately God's; therefore, there's no need to voice earthly injustices. Such believers find no compelling reason to speak against questionable practices. Additionally, the hierarchy of power among employees at different levels may affect their ability to stand up for their core values. Again, many people in African societies exhibit a more significant degree of power distance, whereby people do as they are expected and look up to authority for directions (Hofstede, 1991; Smit, 2007). In South Africa for instance, subordinates do not easily approach or contradict their superiors (Smit, 2007).

Limitations

As with all research, this study has limitations that offer further opportunities for future research. One limitation of this study is the fact that it included a relatively small sample of the graduate student population. Future research could expand the sample size to determine if the outcome of the study would be different. More so, the use of focus group interviews in this study could limit the free expression of participants' thoughts and opinions due to the presence of others. Some participants may be hesitant to fully express their views in such a setting, or feel group pressure to give similar examples of ethical situations.

Practical Implications: Nurturing Moral Courage

No doubt doing the right thing is both a personal and organizational responsibility. Sometimes, people resolve to inaction because of the lack of organizational support for doing the right thing. Bird (1996) describes such condition as moral muteness, which subsequently leads to moral deafness and blindness. Institutional constraints such as hierarchy, loyalty, and submission to authority make it nearly impossible to pursue the right course of action. This means that organizations need to create ethical environments that promote and support moral courage. More so, building the capacity for action with courage is a

leadership requirement (Sekerka, McCarthy, & Bagozzi, 2011). Leaders at all levels must consistently and proactively model exemplary behavior that exemplifies selflessness, commitment, and moral courage. There must be institutionalized, collaborative discussion across ranks about the ethical issues employees face and how to resolve such issues together.

On the other hand, moral courage is a personal affair and choice–to act morally in spite of the fear factor. Therefore, the individual has a responsibility and a role to play. Having a close personal relationship with God or a spiritual connection with a higher being may serve as a useful foundation for moral courage. Employees who have a deep sense of calling would potentially act more courageously because they have a deeper internalization of the mission than those who do not feel a calling (MacDonald, 2011). Such people may go the extra mile to make a difference as far as defending their values are concerned. A person who feels "called" has a sense that God has an interest in his/her job or career, and will therefore take principled risks knowing that God will provide, and will likely feel that their integrity is worthy of personal cost (MacDonald, 2011). Thus, morally courageous employees often draw on the strength of their faith to face the ethical challenges of daily organizational life.

Conclusion

This study examined typical ethical situations encountered by organizational members in the workplace and the factors that impede employees' moral action. The results affirm that organizational pressures can compromise our moral behavior, and we may be more vulnerable to pressures than we would like to think (Comer & Vega, 2011). To exercise moral courage, we need to examine who we are and what is important to us.

If moral courage is indeed the missing link between moral principles and action, then we need to find ways to express and encourage it in the workplace. Indeed, "the world is a dangerous place, not because of those who do evil but because of those who look on and do nothing" (adage attributed to Albert Einstein).

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MARLON ROBINSON

SHARED LEADERSHIP: A REDISCOVERY OF AN OLD PARADIGM AND ITS HISTORICAL CONTEXT

Abstract: The paradigm shift in the leadership field has resulted in several contemporary approaches to leadership. These approaches focus on process as opposed to traits–the emphasis of the traditional approaches. The purpose of this article is to examine shared leadership: the historical background, biblical foundation, differences between traditional leadership and shared leadership, dissimilarities of shared leadership and teamwork, benefits and limitations, and shared leadership in practice. Several benefits of shared leadership are highlighted, such as increased trust among team members and performance improvement. While shared leadership has several advantages, leaders need to be aware that it does not fit for every context.

Keywords: *shared leadership, leadership type, trust, performance improvement, church leadership*

Many years ago, I occasionally visited a particular church for worship, and the services always seemed to be well organized. However, on one occasion, I visited the same church, and the worship service was disorganized. The disorganization was visible in the fumbling among the worship leaders relating to what they were supposed to do. On this day in question, the pastor was absent, and it was clear the worship leaders lacked the skills to organize and execute the worship service. This incident highlighted the fact that the pastor's ministry lacked shared leadership, as he was the only individual organizing the worship services.

I have observed that many clergies have internalized the idea that they must always be serving to be considered a servant leader. With the popularization of this idea, some ministers have gone to extremes with the result being that they have stagnated their church's growth and longevity; also, they have put their personal health at risk due to the psychological stress of burnout. According to this writer, there are at least four diagnostic criteria that indicate clergy are tak-

Marlon C. Robinson, Ph.D., MA, M.Div., is an American Association for Marriage and Family Therapy Approved Supervisor, as well as a board-certified chaplain. He is the Director of Family Enrichment at Family On Point.

ing service to the extreme; that is, their ministry lacks shared leadership. These criteria are: (1) congregations are unable to maintain the same level of organization in their leader's absence, (2) other local faith group leaders only get the chance to preach or lead out when the religious leader is absent, (3) clergy become "fidgety" when they are not leading out, and (4) ineffective execution of tasks by lay leaders due to lack of practice. This article focuses on the rediscovery of an old leadership paradigm called "shared leadership" and the historical context that precede the rediscovery.

The Rediscovery of Shared Leadership: The Historical Context

Before the latter part of the 20th century, the great man theory was the theory of choice among those who were trying to define leadership, and it was among the first types of documented leadership research (Cawthon, 1996; Sahin, 2012). This leadership approach became a formal leadership theory after the examination of the character traits of great men by social scientists (Brown, 2011). The great man theory is based on the premise that "great leaders are born, not made" or that the capacity for leadership is inherent (Cawthon, 1996; Malos, 2012). Two assumptions dissect this premise: (1) great leaders are born with certain character traits that enable them to lead, and (2) great leaders can emerge when there is a need for them (Cawthon, 1996; Malos, 2012). Great-men leaders are generally portrayed as heroic or mythic (Malos, 2012). This theory fell from grace with the rise of the behavioral sciences because it failed to generate a unified list of fundamental personality traits that determined effective leadership (Brown, 2011; Cawthon, 1996). However, the great man theory sets the stage for all subsequent leadership theories and is classified as one of the traditional leadership theories.

Traditional Leadership Theories

In the latter part of the 20th century, leadership research and theory shifted its focus to the traits or characteristics of leaders, decisions related to the goal to be accomplished, and the ability of leaders to influence groups to achieve goals (Navahandi, Denhardt, Denhardt, & Aristiguera, 2015; Wang, Waldman, & Zhang, 2014). During this period, leadership theorists developed the trait, behavior, and contingency approaches to leadership, which is referred to as the traditional approaches to leadership (Navahandi et al., 2015).

Trait Theory. Similar to the great man theory, the trait theory asserts assumptions that people possess certain inherent qualities and traits that enable them to lead (Malos, 2012). This theory focuses on identifying and measuring individual behavioral or personality characteristics (Malos, 2012). Some

examples of the personality characteristics are introversion versus extroversion, and moodiness versus even-temperedness (Malos, 2012).

Behavior Theory. The behavioral approach to leadership is antithetical to the philosophical underpinnings of the great man theory. Whereas the great man theory suggests that "great leaders are made, not born" (Malos, 2012), the behavioral approach is based on the notion that "leadership is not a trait but rather a learned behavior and has little to do with innate personal qualities" (Cawthon, 1996). The behavior theory of leadership is rooted in behaviorism, and it concentrates on leaders' actions as opposed to leaders' mental qualities or internal states, as espoused by the great man and trait theories (Malos, 2012).

Contingency Approach. This approach looks at specific variables associated with the environment that might help to determine the best leadership style for that situation (Malos, 2012). The contingency approach is grounded in the assumption that "no leadership style is best in all situations," and several factors determine leadership effectiveness, such as qualities of followers, style of leadership, and aspects of the situation (Malos, 2012).

Traditional approaches to leadership have been the focus of leadership theorists for most of the latter half of the twentieth century. However, interest is shifting to what is called the contemporary approaches to leadership.

Contemporary Leadership Theories

In recent times, there has been a paradigm shift in the leadership field from traits and behaviors to processes or relationships (Beckmann, 2017; Navahandi et al., 2015; Wang et al., 2014). Researchers and theorists are now focused on the process by which one or more people influence others to pursue a commonly held objective (Navahandi et al., 2015; Wang et al., 2014). This paradigm shift has contributed to the development of several new leadership approaches, referred to as contemporary approaches to leadership (Navahandi et al., 2015). Some of these modern leadership approaches are transformational, authentic, and shared.

Transformational. The transformational theory of leadership as pioneered by James MacGregor focuses on the existing relationship between followers and leaders (Malos, 2012). These leaders inspire individuals to change expectations, perceptions, and motivations to grasp the importance and higher good of the task to work towards common goals (Malos, 2012). While these leaders emphasize the performance of team members, they also want the team members to individually fulfill their potential for the higher good (Malos, 2012). Transformational leaders generally possess high moral and ethical standards (Malos, 2012).

Authentic. This approach to leadership focuses on leaders remaining true to

themselves by acting in a manner that is consistent with their values, preferences, hopes, and aspirations (Navahandi et al., 2015). Authentic leaders do not display incongruence between their words and actions, and as a result, what you see is what you get (Navahandi et al., 2015). These leaders inherently use empathy and self-reflection to establish clear and trustworthy communication between group members and leader (Navahandi et al., 2015). The essential element of authentic leadership is the awareness of personal strengths and weaknesses while working to further develop weaknesses into strengths (Navahandi et al., 2015). Authentic leaders are not only aware of their limitations; they stay within the boundaries of their limitations (Navahandi et al., 2015).

Shared. Shared or distributive leadership is a mutual process of influence that is characterized by collaborative decision-making and shared responsibility among team members, whereby team members lead each other towards the achievement of goals (Dambrauskiene, 2018; Hoch & Kozlowski, 2014; Wang et al., 2014). Small and Rentsch (2010) defined shared leadership as the distribution of leadership functions among multiple team members. Shared leadership is also defined as a group-centric type of leadership, describing the mutual interactive influence among individuals in groups. The objective of such groups is to lead one another towards group or organizational goal achievements (Drescher, Korsgaard, Welpe, Picot, & Wigand, 2014).

Drescher et al. (2014) and Armon (2016) argue that central to shared leadership is the notion that more than one member of a group can enact leadership or exert influence on the team. The idea of distributing leadership functions among team members is different from the traditional approaches to leadership. While the traditional approaches are focused on the ability of leaders to influence groups to accomplish goals, distributive leadership is based on the argument that leaders serve multiple functions and more than one individual can perform these functions within a group or organization (Drescher et al., 2014; Small & Rentsch, 2010).

Wong et al. (2014) identified four different or alternative types of shared leadership, including cumulative, overall shared leadership, shared visionary leadership, and shared authentic leadership. Shared leadership is a process of mutual influence among team members that leads team members toward group or organizational goal achievements. For the sake of this article, this writer defines shared leadership as merely the sharing of leadership functions with others, which is a central motif discussed in Scripture.

Biblical Foundation of Shared Leadership

The Bible has several examples of shared leadership. This leadership style predates the creation of heaven and earth, and is evident in the creation story

and at the family, tribal, and national level of God's people in the Old Testament. Moses, Jesus, and the apostles all practiced shared leadership. Additionally, the concept of the priesthood of all believers illustrates the importance of shared leadership in the body of Christ. The following are just a few of the biblical examples of shared leadership.

The Godhead, Creation, and Shared Leadership

The Genesis narrative of the creation story indicates that God created within the community of the Godhead (Gen. 1:1, 2, 26, 27), which is a personification of shared leadership. Before the creation of heaven and earth, Genesis 1:26 references God as *Elohim*, which is a plural noun. This reference to God, as *Elohim*, in Genesis 1:26, is followed by plural pronouns in the conversation regarding the decision to create the human race in Their (God's) image. The presence of *Elohim* and the plural pronouns in the conversation to create the human race (Gen. 1:26, 27) indicate that God decided to create the human race in the community of the Godhead. In Genesis 1:1, the same noun, *Elohim,* is used in reference to who was doing the creating. God created within the community of the Godhead, just as They decided to create humanity within the community of the Godhead. Shared leadership existed in the community of the Godhead before the creation of heaven and earth, but the Godhead decided to incorporate humanity into this leadership design.

Within the context of the creation story, God is personified as the ultimate leader and the sum total of effective and ethical leadership (Gen. 1 and 2). Through the creation narrative, God shared His leadership with Adam and Eve (Gen. 1:28) by giving the first couple the authority to exercise dominion (leadership) over the fish, birds, cattle, earth, and every creeping thing (Gen. 1:28). In addition, the Genesis account states that God shared His leadership with Adam by making him caretaker (manager) over the garden (Gen. 2:16). The human family was created in the image of God, which means that the human race was made to reflect God; that reflection was demonstrated when God shared His leadership with humankind (Gen. 1:26-28).

Leadership at the Family, Tribal, and National Level

The "firstlings" of Abel (Gen. 4:4) indicate from the earliest post-fall period of humanity that all first things had a special place in the economy of God (Exod.13:1, 2; Deut. 21:15-17). Abel's "firstlings," or first things, suggest that all firstborn males were recognized as the civil and spiritual leader in their family (Exod.13:1, 2; Deut. 21:15-17), which is illustrative of a formalized system of leadership at the family level. A firstborn son was recognized as the head of his family upon his father's death, after receiving his father's blessing (Gen. 27),

and would receive a double portion of his father's possession (Deut. 21:17). Possessing the birthright sets in motion the natural transfer of leadership from father to firstborn son upon the father's death (Gen. 25:29-34; 27:36; 1 Chron. 5:1, 2). The leadership design at the family level sets the foundation of leadership at the tribal and national level (Num. 1), which is why God told Moses categorically to start the census at the family level, followed by the selection of a leader for each tribe (Num. 1:2). Consequently, the leadership at the tribal level was further distributed with the appointment of leaders of groups of thousands, hundreds, fifties, and tens, as well as the selection of the seventy elders (Exod. 18: 24, 25; Deut. 1:15). The fact that God established leaders at the family, tribal, and national level indicates that He never intended to consolidate power and authority in one person or a few individuals, but rather to distribute it radically throughout the body of His church.

Moses and Shared Leadership

Moses also practiced shared leadership after heeding the advice of his father-in-law, Jethro (Exod. 18:13-27; 24:1). Moses attempted to judge the people all by himself and when Jethro saw what he was doing, he told him ". . . the thing that you do is not good [healthy]. . . . For this thing is too much for you; you are not able to perform it by yourself" (Exod 18:17-18). Jethro counseled Moses to select individuals to share in his leadership, and Moses heeded his wise counsel by selecting leaders of thousands, hundreds, fifties, and tens (Exod. 18:24, 25). Subsequently, seventy elders were chosen to share the leadership responsibilities with Moses (Exod. 24:1, Num. 11:16-17). After Moses shared his leadership with the other leaders, his work-related stress significantly decreased, and his effectiveness as a leader increased (Exod. 18:18; Num. 11:11-17). The life of Moses illustrates that shared leadership is a remedy for the psychological stress of burnout (Exod. 18:18; Num. 11:11-17), a common problem that impacts from 10% to 47% of ministerial professionals (Burnette, 2016).

Jesus and Shared Leadership

Jesus, the ultimate personality and sum total of servant leadership, practiced shared leadership. Jesus, though fully God and fully man (John 1:1-3, 14), saw it necessary to share His ministry with others. Jesus knew that shared leadership was essential for extending the Kingdom of God and thus, He selected helpers to share in His leadership. "From the earliest days of His ministry, Jesus did not work alone. He chose humans to take part in preaching, teaching, and ministering" (Tasker, 2016, p. 64). According to the Scripture, Jesus chose twelve disciples with whom to share His ministry (Mark 3:13-19), and after the selection of the twelve disciples, appointed seventy others (Luke 10:1) to share

in His ministry. Jesus did not emulate the centralization of power practiced by the Pharisees and Sadducees, but rather practiced shared leadership and the distribution of leadership responsibilities. If Jesus, the ultimate model of servant leadership, saw the need to share His leadership with others, how much more do leaders working in religious organizations in the twenty-first century need to do the same?

The Apostles and Shared Leadership

In the book of Mark, we see that Jesus' disciples were concerned about who was going to be first in His kingdom (Mark 9:33-37); their ambition to be first indicates they had a vested interest in the consolidation of power and authority. The mother of James and John came to Jesus and requested that Jesus place her sons on His right and His left in His kingdom (Matt. 20:20-22). These disciples were self-seeking, but their worldview was radically transformed from the consolidation of leadership to shared leadership. Before the outpouring of the Spirit at Pentecost, the apostles experienced a taste of shared leadership as they were in "one accord in prayer and supplication" in the upper room (Acts 1:14). This was probably the first time in their lives they were not vying to be the greatest.

Additionally, Acts 6 records the selection of the seven deacons as a response to the discrimination experienced by Greek widows concerning the daily food distribution. The situation facing the early church was a perfect scenario for the apostles to practice leadership consolidation. However, they practiced the opposite. Instead of consolidating power and authority, the twelve apostles distributed the leadership of overseeing the food distribution to the seven deacons (Acts 6:3, 4). The distribution of the new leadership responsibilities to the seven deacons "pleased the whole multitude" (Acts 6:5), comprised of both Jewish and Gentile believers.

Robinson (2012) underscored the importance of this decision regarding the development of the early church when he argued that before the sharing of the leadership responsibilities in Acts 6, believers joined church ranks daily (Acts 2:47). After the distribution of leadership by the apostles, Luke's language changed from believers who were added to the church daily to "the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith" (Acts 6:7). Prior to Acts 6, there is no written record concerning the acceptance of the gospel by any priest (Robinson, 2012). This change in language by Luke suggests he wanted to emphasize the impact that distributive leadership had on the body of Christ, the Church. The apostles did not only believe in shared leadership; they practiced it by giving evidence of their commitment to the priesthood of all believers.

Priesthood of All Believers

The concept of the priesthood of all believers is another clue that demonstrates God never intended to consolidate power in one person or a few individuals but rather to distribute leadership throughout the body of His church. Peter's expression, "a royal priesthood, a holy nation" (1 Pet. 2:9), is the New Testament allusion to the phrase "a kingdom of priests and a holy nation" in Exodus 19:6 (De Graaff, 2016). The concept of the priesthood of all believers has its genesis in the idea that all believers in Christ are priests in their own right and therefore have no need for earthly priests to facilitate their access to God (Sokupa, 2017). Thus, the priesthood of all believers is a theological description of the nature of the church where all believers are in ministry (Hawkey, 2011; Sokupa, 2017); additionally, if all believers are equal in Christ, then there is no need for consolidation of power and authority. The priestly role given to each believer in the body of Christ is two-fold: (1) the proclamation of the wonderful deeds of Christ; and (2) the distributing of leadership responsibilities among the believers (Schweizer, 1992). This distribution of leadership reflects the fact that all believers are endowed with gifts for use in ministry for the common good of the church and society (1 Cor. 12:4-30; Rom. 12:3-8; Eph. 4:7-16).

As the gifts are highlighted mostly in the writings of Paul, especially in Ephesians 4 and 1 Corinthians 12, it is worthy to note that all believers do not receive the same gift (1 Cor. 12: 4-11; Rom. 12:4-8). Some believers are called and empowered by God to function in the apostolic, prophetic, evangelistic, teaching, and pastoral ministries with the three-fold purpose of equipping believers for service, edifying the church, and fostering the unity of faith and knowledge of Jesus Christ (Eph. 4:11). While all believers do not possess the same gift, all are called to exercise their priestly role by using their gifts in ministry to uplift Jesus Christ before all people. As each member is endowed with gifts, the role of elected leadership should be to enable and empower other members of the body to become participants in the proclamation of the wonderful deeds of Christ (Hill & Hill, 2013). The role of leadership is to create and maintain unity within the body of Christ while coordinating the vision and strategies (Hill & Hill, 2013). Pastoral ministry, in reference to the priesthood of all believers, "is about equipping all Christians for their growth in Christ through the Holy Spirit for the sake of the mission of uplifting the Father, the Son, and the Holy Spirit before the world so that all people may be attracted to God" (Diop, 2017, p. 7). In the final analysis, the priesthood of all believers' doctrine underscores God's consistent commitment to distributing leadership and therefore, the aim to consolidate leadership is antithetical to God's original design of shared leadership.

Antithesis to Shared Leadership

If God's original design is the sharing of leadership responsibilities among His children, from where did the consolidation of power and authority originate? Lucifer's rebellion in Heaven generated the antithesis to shared leadership, the consolidation of power and authority (Isa. 14:12-14; Ezek. 28:11-18). God, who is the essence of all true leadership, thought it necessary to model shared leadership in the decision to create and redeem the human race (Gen. 1:26-27; Rev. 13:8; 1 Pet. 1:19-20; 2 Cor. 5:18-19, 21). On the contrary, Lucifer was obsessed with his own beauty and wisdom (Ezek. 28:16-17) and as a result, his obsession led to conceit (Isa. 14:12-14). Lucifer's conceit led him down an egotistic path, and he began to reason within himself, "I will ascend in heaven, I will exalt my throne above the stars of God, I will also sit on the mountain of the congregation on the farthest sides of the north, I will ascend above the heights of the clouds, and [most importantly] I will be like the Most High" (Isa. 14:13-14).

Lucifer's egotism is undoubtedly visible in the usage of the personal pronoun "I," as well as the possessive pronoun "my" in Isaiah 14:13-14. The personal pronoun "I" was used five times in two verses, while the possessive pronoun "my" was referenced once. These references are explicit depictions of Lucifer's objective, which was to consolidate power and authority for himself. The desire to consolidate power and authority in one person or a few individuals started with Lucifer's rebellion. This type of leadership is antithetical to the sharing of leadership modeled by the Godhead.

Traditional Leadership, Shared Leadership, and Teamwork

Traditional and Shared Leadership Compared

Traditional leadership approaches view leadership as influencing others to achieve goal-related efforts without addressing the number of people who perform the goal-related functions (Small & Rentsch, 2010). The focus of traditional approaches to leadership is on a vertical or singular form of influence, where an appointed or elected leader exerts a downward influence on subordinates (Hoch & Kozlowski, 2014; Small & Rentsch, 2010). Team members' ability to exert influence on each other is disregarded by traditional leadership approaches (Small & Rentsch, 2010). On the other hand, shared leadership is "a simultaneous, ongoing, mutual influential process that involves peer, lateral, upward, or downward influences on team members" (Wang et al., 2014, p. 182). Shared leadership is different from traditional leadership because it goes beyond the elected leader.

While shared leadership has some similarities to concepts such as self-lead-

ership, co-leadership, and rotated leadership, it goes beyond the leadership role of an appointed leader. Shared leadership differs from these concepts because it emphasizes the social interactions among team members and allows for a dynamic exchange of functional leadership within the group, all with the collective aim to influence each other towards group goals or a common purpose (Wang et al., 2014; Wassenaar, 2018). Another difference between shared leadership and traditional approaches to leadership is that shared leadership shifts away from the concept of the unity of command (the emphasis of traditional approaches), moving towards the emergent process of mutual influence (Drescher et al., 2014). Shared leadership stresses distributed influence, while the traditional approaches stress concentrated influence.

Shared Leadership and Teamwork Compared

Though viewed as synonymous, there are differences between the two concepts of teamwork and shared leadership. While shared leadership involves working in teams, it is not the same as teamwork. Wang et al. (2014) highlighted the difference between teamwork and shared leadership when they argued that shared leadership stresses the distribution of influence and responsibilities among team members. On the other hand, teamwork is concerned with a set of cooperatively oriented conditions, attitudes, and actions that are used by team members to convert member's inputs to team outputs (Wang et al., 2014). Notice that there is no mention of the social interactions among team members to mutually influence each other in that definition of teamwork. Shared leadership and teamwork share some common characteristics, but they are not synonymous.

Benefits and Limitations of Shared Leadership

The leadership literature indicates that distributive or shared leadership is associated with several advantages and limitations that practitioners, leaders, managers, supervisors, and organizers of groups need to be familiar with when deciding to utilize shared leadership (Hoch & Kozlowski, 2014; Small & Rentsch, 2010; Wang et al., 2014). The following section will highlight some of the benefits and limitations of shared leadership.

Benefits

Shared leadership creates stronger bonds among team members; facilitates trust, cohesion, and commitment; decreases communication difficulties; and improves performance (Drescher et al., 2014; Hoch & Kozlowski, 2014; Small & Rentsch, 2010). Wang et al. (2014) conducted a meta-analysis on shared leadership and found a moderately strong positive relationship between shared lead-

ership and team effectiveness. They also reported that shared leadership is essential to team goals achievement. After conducting their research on 142 groups comprised of 3,289 individuals, Drescher et al. (2014) found that trust grows as groups increasingly distribute leadership functions among group members. They also found that through trust, the expansion of shared leadership is associated with increased performance. In other words, as trust increases in shared leadership, performance also increases. Trust is the mediating variable between positive changes in shared leadership and positive changes in performance. The research of both Wang et al. (2014) and Drescher et al. (2014) support the idea that shared leadership creates trust among team members, increases team effectiveness, improves performance, and leads to team goals achievement.

Limitations

There are several limitations associated with shared leadership that are especially relevant to practitioners, leaders, managers, supervisors, and organizers of groups.

Varying Degrees of Association. The first concern has to do with the fact that while shared leadership is associated with team effectiveness, improved performance, and the achievement of goals, the different forms of shared leadership may have varying degrees of strength in their association to the efficacy factors highlighted previously (Wang et al., 2014).

Lack of Controlled Studies. Another concern regarding shared leadership has to do with the fact that there is no known controlled study, based on the knowledge of this writer, which evaluates the effectiveness of the different types of shared leadership. Controlled research studies are needed to examine the different types of shared leadership to see if each type links to team effectiveness, improved performance, and the achievement of goals. Despite the effectiveness of shared leadership in groups, organizations, practitioners, leaders, managers, supervisors, and organizers of groups need to recognize that there is a lack of controlled studies regarding the different types of shared leadership.

Potential Risk to Confidentiality. The potential risk to confidentiality is another concern associated with shared leadership. Shared leadership has the potential of putting at risk the confidential information of workers, customers, and business partners such as workers' social security numbers and salary information, as well as sensitive information associated with a company's business partners. Leaders, managers, supervisors, and organizers of groups who engage in shared leadership must institute appropriate safeguards to mitigate the potential risk to confidentiality. Organizational leaders can benefit from implementing a need to know policy to limit access to confidential informa-

tion. In other words, staff members should only have access to information needed for the completion of work-related tasks. The development and implementation of policies and procedures for reviewing, modifying, and terminating employees' right to access computer systems, software, trade secrets, and other sensitive business information are essential to any safeguard protocol. Policies related to the frequent monitoring of information systems' activities are needed to protect the confidential information of workers, customers, and business partners.

Group Dynamics. There are concerns related to how shared leadership changes within a group, and the possible consequences that may be associated with those changes. It is essential that leaders recognize that the research literature is lacking in relation to the dynamics of shared leadership and its consequences (Drescher et al., 2014). Practitioners, leaders, managers, supervisors, and organizers of groups should be aware of the potential risks associated with changes in a group's dynamics, and they must put plans in place to mitigate any disruption to a group's synergy or dynamics.

Blurring of Boundaries. Shared leadership has many positives, but leaders should be mindful that the mutual sharing of influence might blur the boundaries between appointed leaders and other organizational members or workers (Wang et al., 2014). Leaders in organizations that require a more direct course of action need to evaluate the viability of shared leadership–the process of mutual influence among team members.

Lacks Pointed Course of Direction. Lastly, leaders should be cognizant of the fact that shared leadership may not work in situations where group members need more pointed direction or are less likely to take the initiative. Shared leadership would be a misfit in organizations where people need a more direct course of action. Consequently, practitioners, leaders, managers, supervisors, and organizers of groups need to be aware that a leadership approach like shared leadership generally works well in organizations where workers and team members do not need a direct course of action from appointed leaders.

Shared Leadership in Practice

Shared leadership can be used in businesses, churches, and other non-profit organizations. This article provides two examples that illustrate how shared leadership can be used in a non-profit organization and the church setting.

Organization X

Organization X is a non-profit organization that focuses on providing educational services to local community members; it has a staff of 50 employees. The leaders of this organization are passionate about shared leadership and incor-

porate it into their core values, staff meetings, employment, leadership development, and development of organizational goals.

Staff Meetings. Organization X utilizes shared leadership in their staff meeting at every level of the organization. Both the department and executive levels use a rotating chair for staff meetings. The rotating chair for each staff meeting is selected at the beginning of the year by asking staff members to sign up as the chairperson for at least one monthly staff meeting. To ensure an equitable selection process, the rule is that the same staff member can only be the chairperson twice during a calendar year and the two meetings have to be at least six months apart, and individuals may not chair across departments.

Employment. Shared leadership is also used in the selection of new employees. In relation to employment at Organization X, the leader at each level of the organization conducts the screening interview to make sure that potential employees understand the job requirements. The employment process continues with peer interviews of potential employees, where departmental peers select the individuals for employment. Likewise, executive vacancies follow the same process used at the departmental level.

Leadership Development. Another way that leaders in Organization X utilized shared leadership is in their leadership development program. The leadership development program begins with the selection of two individuals with leadership potential, non-elected leaders, in each department. The selected individuals participate in the leadership development program for six months. Generally, each department has one person in the leadership development program for the first six months of the year, and the second person in the following six months. This program is held once a month. Each department chooses one Friday of the month, based on an interdepartmental drawing for that department's leadership development program. The first three months of the program concentrate on the philosophical foundation of leadership, shared leadership, ethical leadership, leadership in a changing world, applied leadership, organizational culture and leadership, work and satisfaction, self-awareness, creativity and innovation, stress and job performance, decision making, effective communication, organization conflict management, organizational power and politics, strategic management, and change. These topics are generally completed through seminars and online leadership courses. In addition, the first three months also include twenty hours of assigned leadership readings apart from the seminars and online leadership courses.

The last three months of the leadership development program is when each program participant gets a chance to shadow the elected leader and to participate in shared leadership. After the first Friday of shadowing, participants work with the elected leader collaboratively to assist in decision-making.

Because shared leadership has the potential of placing confidential information at risk, Organization X has policies that safeguard the confidential information of workers, customers, and business partners. Organization X needs to know the policy for employees, but the leadership development program is not a need to know situation.

Development of Organizational Goals. Organization X practices shared leadership in the development of organizational and departmental goals. The development of goals in this organization begins with the development of goals at the departmental level. This process begins with each department developing its own goals through collaboration with department staff. Workers in each department are asked to develop three goals and, from all the departmental staff goals, three department goals are selected based on the frequency of occurrence and department staff's consensus.

Consequently, each department leader carries the goals developed at the departmental level to the executive meeting and from all departmental goals, three goals are selected based on the frequency of occurrence and consensus. Additionally, the executive team also develops two goals through collaboration. The two goals developed by the executive team are added to the three goals selected from the departmental goals to form the organizational goals.

This model of shared leadership used by Organization X indicates that distributive leadership can be utilized in different settings, including staff meetings, employment practices, leadership development, and the development of organizational goals.

Church Y

Church Y is a two hundred and fifty member congregation located in an urban area. This church is passionate about following the leadership model used by Jesus Christ, and thus the members have incorporated shared leadership in their mission statement, board meetings, preaching calendar, evangelism, and worship committee.

Board Meetings. The leadership of Church Y uses a rotating chair system in their church board meetings. In the board meetings, each elder gets a chance to chair a board meeting at least once per year. The pastor of Church Y models how to chair a board meeting for the elders by presiding over the first two board meetings for each year. He also provides an opportunity for them to lead out in an elder's meeting, which is usually scheduled one week before each board meeting.

Preaching Calendar. Church Y not only utilizes shared leadership in board meetings; they also use this leadership approach to prepare the preaching calendar. The leadership of Church Y meets on the second to last Saturday of each

quarter to plan the preaching schedule for the next quarter. The leadership utilizes a collaborative process to decide who will preach on each date as they factor in special days and guest speakers. During this process, the pastor for the church is scheduled to preach twice per month for the main weekly worship service.

Evangelism. Church Y takes the evangelistic mission, entrusted to her by Jesus Christ, seriously. In their evangelistic process, the leadership of Church Y distributes the different aspects of the evangelistic process to different people because they believe that evangelism is a process, not an event. The leaders request that individuals volunteer as finance manager, public relation manager, interest coordinator, Bible study coordinator, music leader, lead Bible instructor, hospitality coordinator, social media coordinator, audiovisual leader, and lead usher. These individuals, along with the pastor, come together to decide the nature, type, location, and duration of each evangelistic event for the yearly calendar. Church Y runs four evangelistic events per year, one each quarter. These events may take the form of a one-week reaping seminar, weekend programs, a traditional evangelistic seminar that lasts for three to four weeks, a two-week family life seminar, and health evangelism. The preparation for the next event begins at the end of each event, and thus Church Y practices the cyclical process of evangelism.

Worship Committee. Similarly, Church Y distributes leadership functions among worship committee members. Each member of this committee gets opportunities to chair the worship committee, which the leadership views as central to effective planning and execution of the worship services. Each member of the committee learns how to plan and execute the worship with effectiveness so that the worship services are of the same quality in the absence of the worship committee leader.

Shared leadership is not only employed in staff meetings, employment, leadership development, and development of organizational goals, but also in church board meetings, preparation of preaching calendars, evangelism, and worship planning and execution.

Conclusion

Shared leadership is dissimilar from the traditional approaches to leadership. Whereas shared leadership focuses on processes, mutual influence, and lateral, upward or downward influence, traditional methods emphasize leaders' traits, the ability of leaders to influence others to accomplish goals, a singular form of influence, and a downward influence on subordinates. Shared leadership is associated with trust among team members, increased team effectiveness, improved performance, and team goals achievement. This form of

leadership can be very beneficial to leaders and organizations (both religious and non-religious) when used appropriately. Leaders who practice shared leadership in the appropriate context will reflect these four criteria in their leadership: (1) their institutions can maintain the same level of organization in their absence, (2) other leaders get the chance to lead not only when the elected leader is absent, (3) leaders are relaxed and composed when they are not leading out, and (4) tasks are adequately executed by staff or team members when the appointed leader is absent. Shared leadership can make a difference in an organization if used appropriately and effectively. However, it is essential that practitioners, leaders, managers, supervisors, and organizers of groups understand that shared leadership, though efficacious, is not fitting for every leadership context.

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LEADERSHIP LIVED

STEVE FIRESTONE

MACARTHUR AND EISENHOWER: A COMPARISON OF THEIR USE OF FAITH AS LEADERS

Introduction

There are few examples today of leaders who use faith in the daily leadership of their organizations. Looking to the past for examples of great leaders who did deal with faith may be one way to offer suggestions for today's leaders who either do not know how to incorporate faith into their leadership style or are afraid to do so.

The lives of Douglas MacArthur and Dwight Eisenhower paralleled each other in many aspects. They were both influential figures who aspired for power on a national and international basis. Both were effective leaders who were respected and revered by most of their subordinates. They were highly skilled in using both the spoken and written word to lead their organizations. They also had careers that paralleled each other to some extent, with their assignments causing their paths to cross for over three years in the Philippines before World War II.

There are many instances of both generals invoking faith in their speeches, written orders, and leadership actions. Their use of faith in leadership is the main focus of this article; we will examine research that investigates the role faith had in both of their lives during difficult times and how each man's faith may have influenced both their leadership style and decisions.

While much has been written on MacArthur and Eisenhower's leadership and their relationship with one another, this researcher focuses specifically on how each man's faith may have influenced both their leadership styles and the feelings they had for one another. The examples of how these two leaders used

Dr. Steve Firestone serves as an assistant professor at Regent University's School of Business and Leadership, and serves as the Director for the M.A. programs in Organizational Leadership, Church Leadership, and Not-for-profit Leadership. He retired from the U.S. Navy after 23 years of service as an officer, naval aviator, and educator. As a pilot, Firestone flew helicopters on two Arabian Gulf deployments and C-130 transport aircraft around the world on a variety of missions and deployments. He has extensive experience working with foreign military organizations having served as a liaison officer to Mexico, Canada, and the Bahamas. Dr. Firestone graduated from Vanderbilt University with a B.A. in History and a B.A. in Political Science. He has a Master of History from Southwestern Assemblies of God University, an MBA from Embry-Riddle University, and earned his Ph.D. in Business Administration, with an emphasis in Organizational Leadership from Northcentral University.

faith should encourage leaders today to analyze how they can better incorporate faith into their daily leadership activities.

Review of Literature Used

There is a great deal of research on both General MacArthur and General Eisenhower found across many different disciplines. Most are in the history field, but there is also quite a bit of research in the business and leadership fields. For this article, the author primarily used literature that viewed the two men from a historical perspective while also viewing them both in terms of their faith. Scholarly opinion of both men has varied over the years, from the very positive views of authors in the years immediately after World War II to the very critical analyses performed in the 1970s and 1980s. Since 2000, we have seen many more balanced reports from several authors, and it is this more recent scholarship that the author relied upon for the secondary sources used in this article.

For this article, many different sources were consulted including the more popular works performed on these two men, such as the book *American Caesar* by William Manchester, and *Crusade in Europe* by Dwight Eisenhower. Additionally, Schaller wrote a very critical work in 1989 entitled *Douglas MacArthur: Far Eastern General*. While this book provides an overview of MacArthur's career from 1930 and onward, its view is very critical of almost everything MacArthur did. Schaller did not address the role religion had in the way MacArthur led (Schaller, 1989). When researching the impact religion had on both men, it was much more challenging to find information on Eisenhower because he lived most of his life trying to hide his religious upbringing (Bergman, 2000). This point will be discussed at length later.

The researcher relied mainly on primary sources to support the following assertions. Secondary sources helped provide an overview of the subject and in filling in any holes found in the primary source material. A majority of the primary source material for this article came from the Douglas MacArthur Memorial Archives located in Norfolk, Virginia. The archives contain oral interviews, personal letters, written orders, speech transcripts, and many other types of documents dealing with Douglas MacArthur and other famous figures. Material from the archives served as the foundation for this article, in addition to diaries, autobiographies, and published speeches from both men.

MacArthur and Eisenhower in the Philippines

It is useful to evaluate the time MacArthur and Eisenhower spent together to

understand the similarities and differences between these great men. As a major, Eisenhower served under MacArthur on two different tours. First, Eisenhower was hand-selected by MacArthur to serve under him in Washington while he served as Chief of Staff of the Army in 1930. Eisenhower was again selected by MacArthur to travel with him to the Philippines to serve on the staff of the American Military Mission. While their time in Washington went without many issues, their time in the Philippines showed their major philosophical and leadership differences and caused the rift between them that would last for the rest of their lives (Irish, 2010).

As time went on, the tensions between MacArthur and Eisenhower escalated. Eisenhower wrote of one such occasion in his diary:

> TJ and I came in for a terrible bawling out over a most ridiculous affair. The general has been following the *Literary Digest* poll and has convinced himself that Landon is to be elected, probably by a landslide. I showed him letters from Arthur Hurd, which predicted that Landon cannot even carry Kansas; he got perfectly furious when TJ and I counseled caution in studying *Digest* reports. (Eisenhower, 1981, p. 46)

This change in the way he wrote about MacArthur in his diaries continued after he left the Philippines and went back to Washington to work in the War Department. In February 1940, Eisenhower wrote, "Looks like MacArthur is losing his nerve. I'm hoping his yelps are just his way of spurring us on, but he is always an uncertain factor" (Eisenhower, 1981, p. 47). A few days later he wrote, "Another long message on 'strategy' from MacArthur. He sent one extolling the virtues of the flank offensive. His lecture would have been good for plebes" (Eisenhower, 1981, p. 47).

It is evident that by this time, Eisenhower had more than enough of MacArthur and was beginning to see him more as a liability and laughingstock than a great leader. What we do not know is how his ill feelings towards MacArthur may have shaped his actions about his work at the War Department. Eisenhower wrote in his book, *Crusade in Europe,* about a conversation he had with General Marshall (Whitney, 1956). "General," he said, "it will be a long time before major reinforcements can go to the Philippines, longer than the garrison can hold out with any driblet assistance." General Marshall replied, "I agree with you" (Eisenhower, 1997). While Eisenhower knew of the lack of military reinforcements available to MacArthur, he never did let MacArthur know the truth: that he spoke freely with others about it. We can only wonder if this was due to his personal feelings or to military necessity.

MacArthur's Leadership Style

Douglas MacArthur is arguably one of the most written about leaders of the modern era. While many authors dwell on his failures, there are almost as many who look past many of his faults. When we look at the interviews and words of those who worked for him, a slightly more consistent picture is revealed, but not one that is absolute. General Willoughby was confident that MacArthur would be successful in battle and staff work. He stated:

> I knew he was a great Chief of Staff, one of the most effective Chiefs of Staff. I knew that he was far-sighted in the sense of developing certain branches of service or anticipating the modernization of armies. I knew that, and of course, these qualities would repeat themselves under the pressure of the wartime situation. (Oral History Collection, n.d.)

While it can be difficult to categorize past leaders with current leadership theory, the author will attempt to do so for both MacArthur and Eisenhower to better show how they differed in their approach and style. Douglas MacArthur fits very well into the transformational leadership category, except possibly in his lack of consideration for the individual. MacArthur's ego has been discussed a great deal by authors, with some authors implying that he didn't care about others while other authors are taking a gentler approach, writing that he only wanted to be appreciated (Kinni & Kinni, 2005, p. 117). Many of those who served with MacArthur placed him into the gifted leader category that we see present in the trait leadership theory. On this point, General Willoughby wrote:

> Military quality or performance is not only craftsmanship, but also the intangible of an art. The great military commanders apparently shared certain characteristics without defining them as the cause of their greatness–apparently a gift. How do you explain the great commanders that survived the record of history? What made them great as commanders? That question would apply to MacArthur. There is a quality of leadership, or a talent, or a military art, which is apparently not as widespread as our training manuals indicated. (Oral History Collection, n.d.)

General Diller also supported the superior leadership of MacArthur; Diller wrote:

> General MacArthur's ability to command was largely based on his own character. He was thoroughly disciplined himself, and he was totally loyal to his men and his officers. He gave loyalty before he asked for it and he never asked for it. (Oral History Collection, n.d.)

Of course, not everyone felt that MacArthur's leadership was perfect and they, like Eisenhower, would probably not agree that MacArthur was a transformational leader who was always loyal. In a letter from the American Consul General to the Philippines in 1945, Paul Steintorf wrote, "General MacArthur made one rather cryptic statement to the effect that I would 'please not spring any plots behind his back,' I assumed that he meant that I was not to make any recommendations with respect to basic policy without first consulting him" (Goodman, 1996, p. 111).

This statement appears to show that MacArthur was paranoid while being worried about not being informed on the issues. This paranoia may have stemmed from being left out of many higher-level decisions, including the eventual use of nuclear weapons on Japan at the end of the war.

Other reviewers have attacked MacArthur based on his vanity and some of his poor command decisions. In *MacArthur in Asia,* Masuda and Yamamoto (2012) criticize MacArthur for not preparing well enough before the bombing of Clark Field in the Philippines, even though he had received information about the bombing at Pearl Harbor hours before. These authors also discussed MacArthur's decision not to bomb Formosa immediately after the attack at Pearl Harbor, even after the Air Corps leaders reported that the theater B-17s were loaded, fueled, and ready to conduct such a mission (Masuda & Yamamoto, 2012, p. 36).

Ferrell (2008) attempts to relate MacArthur's mistakes to his desire for acclaim in everything he did. He argues that this desire for praise led MacArthur to do many questionable things and make many wrong decisions. He states that this started at Côte De Châtillon, France in 1918 during World War I. Here the general allegedly claimed to have led his men into battle in order to garner praise and a Distinguished Service Cross, when in actuality he was never in the battle and over a mile away from the front lines at headquarters (Ferrell, 2008).

What is generally agreed upon about MacArthur's leadership skills is that he was a gifted writer and orator who could inspire his men and the public alike. About MacArthur's ability to reach an audience, Kinni and Kinni (2005, p. 116) write, "MacArthur's greatest skill as an orator was this ability to connect to his intended audience. One way he accomplished this was by putting himself into his speeches, by personalizing the appeal." MacArthur seemed to be able to connect with the audience so well because his delivery, gestures, posture, and vocal patterns were typically flawless. Even Eisenhower agreed that MacArthur was a gifted orator, writing, "He sometimes delivered public addresses of more

than an hour in length without any notes whatsoever. However, he was not speaking extemporaneously. He always learned by rote his speeches" (Eisenhower, 1970).

In their book, *No Substitute for Victory*, Kinni and Kinni (2005, p. 117) point out that MacArthur's most important skill as a writer and orator was his ability to reach his audience and make them feel like they shared the same issues as MacArthur. By connecting with his audience, he influenced those hearing him or reading his words to take on his way of thinking and support his cause. He did this by specifically personalizing his speeches (Kinni & Kinni, 2005). He also did this by repetition and the cadence seen in his speeches and written work. The best example of his use of personalization to inspire and cajole is seen in the speech he gave upon his return to the Philippines. In it, he wrote the following:

> I have returned. At my side is your President, Sergio Osmena, worthy successor of that great patriot Manuel Quezon, with members of his cabinet. Rally to me! Let the indomitable spirit of Bataan and Corregidor lead on. As the lines of battle roll forward to bring you within the zones of operations, rise and strike! For your homes and hearths, strike! For future generations strike! In the name of your sacred dead, strike! (Southwest Pacific Area, 1942-1945)

This speech is notable due to the personalization MacArthur included and for his repetition of the word "strike" as he implored the Filipino people to take up arms and join him in the fight for the country. While many authors would argue this is another example of MacArthur's ego at work, one can't deny the impact these words had on inspiring the downtrodden Filipino people to rise and take on the enemy.

MacArthur's abilities to speak and write were used throughout his career to influence people and rally subordinates to follow his leadership. MacArthur wrote about his desire to have the media help him in his efforts in his diary from The United States Army Forces in the Far East (USAFFE). On December 5, 1941, his official journalist recorded the following in his diary:

> The General held a press conference at 9:45. All of the press, news services and local newspapers and magazines were present. The General outlined his policy if war should come. He stated that he would have a daily orientation conference and would accompany correspondents to the forward areas. He stated that coverage of this war would be more complete from a newspaper and photographic standpoint than any other war

> in the past. He outlined his policies and stated that restrictions would be held to the minimum. He thanked the press for the splendid cooperation to this point. (U.S. Army Forces in the Far East, 1941-1942)

It is difficult to know for sure if MacArthur desired this close relationship with the media to feed his ego or whether he understood how he could use the media to gain increased support for his leadership from his troops and the American public. It is likely it was a combination of the two, but there is no doubt that he understood how important the press was in spreading the story he wanted to tell and in gaining support for his ideas. MacArthur's willingness to work with the media and his uncanny ability to get his story heard ultimately allowed him to spread his views on the role of Christianity to the nation during peace and wartime. Here he used his access to the media as a vessel to try and influence Americans to see how essential faith was to our nation, and ultimately, to our success in World War II.

Eisenhower's Leadership Style

Eisenhower's leadership style came from his middle-America upbringing in rural Kansas. The son of poor, highly spiritual parents, Eisenhower carried the idea of hard work and faith with him throughout his life. In the next section, the reasons why he at times hid his faith will be discussed, but there is no doubt that this faith did help to shape the way he led (Gilbert, 2010, p. 89). The impact of his family and rural values with which he was raised come through very clearly in Eisenhower's diary from the day of his father's funeral when he wrote:

> My father was buried today. His finest monument is his reputation in Abilene and Dickinson County, Kansas. His word has been his bond and accepted as such; his sterling honesty, his insistence upon the immediate payment of all debts, his pride in his independence earned for him a reputation that has profited all of us boys. Because of it, all central Kansas helped me to secure an appointment to West Point in 1911. (Eisenhower, 1981, p. 51)

We can see that he respected his father and saw living up to the legacy of hard work and duty as something more important than almost anything else.

While raised in a hardworking home, Eisenhower did develop an even more compulsive drive for success as he aged. When Eisenhower arrived at West Point in 1915, he was already a determined and hardworking young man. The stress and rigor of West Point only served to heighten his ideals of sacrifice and hard work, while strengthening the way Eisenhower valued duty and responsi-

bility to the organization. This was a slight change from what he saw in his father, who had worked hard for his family and his community. Eisenhower now saw that all groups needed a leader who understood the values of obedience and responsibility (Gilbert, 2010, p. 55).

Dwight Eisenhower's leadership style fits well into what today's leadership scholars term transformational leadership. He undoubtedly endeavored to encourage his subordinates to do more than the minimum required, and he valued their input. He also fits into what we would call situational leadership in the fact that he was able to vary his leadership style, depending on the conditions, to achieve the desired result. We can see this change in leadership behavior based on the situation in the different approaches Eisenhower took while in uniform and when serving as President. Herspring (2005) demonstrates this point best when he discusses how President Eisenhower led differently than General Eisenhower. On this topic, Herspring writes:

> Eisenhower believed that he should primarily work behind the scenes, casting himself in a role that one presidential scholar has called the "hidden hand." To the greatest extent possible, he desired to set general policy and then work behind the scenes to build political support for it. To achieve his goals Eisenhower favored persuasion over confrontation. (Herspring, 2005, p. 85)

This is a different, less hands-on style than Eisenhower had used dealing with a similar bureaucratic system during his military career.

Eisenhower appears to have been controlled by the sense of duty and responsibility instilled in him by his family and by his time at West Point. There are multiple occasions after Eisenhower left the army that he acted solely out this sense of duty. The first such occasion was when he was asked to serve as president of Columbia University. He at first declined, but then accepted after he saw that it was his duty to serve there and promulgate his thoughts on politics, as well as ideas on where the country should be headed. Next, he was offered the head position at NATO by President Truman. He again declined and told Truman he would have to order him to the position if he wanted him there. Truman obliged, and Eisenhower went on to serve as the NATO Commander. Finally, Eisenhower was asked by Republican Party leaders to run for President. Here, "the General responded that he could never seek nomination to political office but 'would consider a call to political service by the will of the party and the people to be the highest form of duty'" (Gilbert, 2010, p. 55). This sense of duty and obligation drove Eisenhower throughout his life.

Some historians counter this idea of duty being at the heart of what drove Eisenhower. Some have been critical, writing that it was more false humility than an actual call to obligation that drove Eisenhower. Others believe it was a case where Eisenhower may have been afraid of not being wanted that caused him to prefer to be ordered or called to his positions. Gilbert writes that Eisenhower at one point had attempted to design his own particular uniform as general of the Army so that he could separate himself and garner more attention (Gilbert, 2010, p. 55). This does not sound like a man who is modest and humble; instead it sounds a bit more like something General MacArthur would have done.

Eisenhower wrote in his diary about how important he might be as President of the United States. His words indicate his enchantment and excitement with the possibility. On the subject of a rally held for him, he wrote:

> Viewing it finally developed into a real emotional experience for Mamie and me. I've not been so upset in years. Clearly to be seen is the mass longing of America for some kind of reasonable solution for her nagging, persistent and almost terrifying problems. It's a real experience to realize that one could become a symbol for many thousands of the hope they have. (Eisenhower, 1981, p. 51)

You can almost hear Eisenhower's giddiness in this diary entry, and likely he was excited about the opportunity. Gilbert takes his criticism even further when he wrote, "The unassuming 'Everyman,' therefore, gave clear evidence of having a well-developed and well-defined ego. Though seeming reluctant, he relished being pursued by political figures intent on making him President" (Gilbert, 2010, p. 55). As with many things, the truth about whether Eisenhower was hungry for fame and glory or was doing his duty likely lies somewhere in the middle. While his upbringing and military education made him understand obligation and responsibility, it does appear undeniable that he did crave some of the attention and accolades he received.

MacArthur's Relationship with Faith in His Leadership

MacArthur had firm beliefs in a variety of subjects, but it appeared one of his strongest beliefs was in a higher power. While many point out that MacArthur never went to church as an adult (Seto, 2010, p. 26), it is evident from his words and his actions that he was a true believer. An article in Newsweek in 1943 put it bluntly, "His faith is life long, as is his avowed habit of reading a chapter of the Bible every night, no matter how tough his day has

been" (Howard, 1897-1951). MacArthur was known to place God in almost every one of his important speeches and orders. A great example is his "Rally to me" letter to the Philippines, as previously mentioned. In the letter, he concluded with, "Let no heart be faint. Let every arm be steeled. The guidance of Divine God points the way. Follow in His Name to the Holy Grail of righteous victory!" (Southwest Pacific Area, 1942-1945).

MacArthur's belief in God was shown even more apparent in his statement to the World Council of Churches on Flag Day, 1943. On this day, he said the following to the assembled group of Christian attendees:

> Two thousand years ago a Man dared stand for truth, for freedom of the human spirit, was crucified and died. Yet this death was not the end, but only the beginning, to be followed by the Resurrection and the Life. For twenty centuries, the story of the Man of Galilee has served for all Christians as lesson and symbol. So that today when our churches stress the spiritual significance of our united efforts to re-establish the supremacy of our Christian principles we can, humbly and without presumption, declare our faith and confidence with God's help in our final victory. (Southwest Pacific Area, 1942-1945)

As Kinni and Kinni wrote in their book, MacArthur used speeches like this to connect with his audience; this use of the Almighty definitely would have helped him in connecting with his audience in this example (Kinni & Kinni, 2005). Many of his critics have said that MacArthur used faith to inspire those around him and to better prop himself up as a pious man. In the same Newsweek article previously cited, this notion seems to be dispelled by the quote from the reporter, who wrote, "The first inclination was to think that MacArthur was merely striving for effect in his statement, but this early reaction has long been forgotten" (Howard, 1897-1951).

Like most things in MacArthur's life, his faith was full of inconsistencies and things most people could not understand. Worse than not being able to understand, his different behavior and way of practicing his faith gave people more ammunition to criticize him. Major General William Beiderlinden when interviewed, stated somewhat condescendingly that MacArthur "was reputedly an Episcopalian" (James, n.d.). When pressed if MacArthur had any interest in the concept of church Beiderlinden stated, "I'm positive he didn't" (James, n.d.).

However, it is well documented that MacArthur's wife, Jean, attended church services regularly. We see proof of this in interviews with many of MacArthur's acquaintances. The question is: why did MacArthur not worship

in a similar, what we might call "normal" way? Seto (2010) may have explained MacArthur's faith best when he wrote, "Although Douglas MacArthur spent his entire life as an Episcopalian, he did not personally favor church-going or institutional worship. Instead MacArthur preferred a more personal relationship with God derived from personal prayer and Bible study, often with his family."

MacArthur's personal physician for many years, Dr. Egberg, described MacArthur's faith in similar terms as Major General Beirderlinden. His description is kinder but still displays the inconsistency in the way MacArthur practiced his faith. In an interview when asked what he believed MacArthur thought about God, he stated:

> Well, I think he thought of God as omniscient and an ally. Somebody that he respected as a powerful force, at least I think he did. And, somebody that he felt was terribly important to a large part of our population therefore to the soldiers and to their families. One experience does come to mind. At the end of one of the campaigns in Leyte he had written an order of the day which is thanking everybody who participated for helping in the campaign, and he would sometimes dictate to me and I'd written it down, and he said, "Go out and see if you can't get a clerk out there to type this so we can read it over." And I hadn't gone far out of his office before he said, "Doc, Doc, come back." So I went back and he looked at me and he said, "We forgot God." So I sat down and took some more notes and we remembered to thank God. Now you may think that is funny but I think he felt it was important to the soldiers and their families that he'd be aware of God. Now it may have been a pragmatic way of looking at God. He never went to church. Jean went to church. Mrs. MacArthur went to church and I went with her a number of times and she liked to go to a service, he never went to one. (Oral History Collection, n.d.)

This statement from Dr. Egberg points out the inconsistency that people have frequently spotted when evaluating MacArthur's faith.

It is possible that MacArthur honestly preferred to be with God by himself and did not want a "middle man" in between him and God. It might also be that MacArthur believed he knew more than most of the learned men in the church and preferred to make up his own mind on Biblical interpretations. This would not be too far off what MacArthur was like in terms of other subjects, as this was how MacArthur treated other topics, such as military strategy and politics. He preferred to research the issue and be right on it.

MacArthur did seem to increase the intensity of his faith as he got older. In

1951, he said, "I am a great believer in prayer. My men pray. The soldier carries out the teaching of Christ which stresses the necessity of sacrifice. His life is one of constant sacrifice. It becomes a soldier to seek solace in prayer. I pray myself" (Lowe, 1950-1951). With statements like this, it is difficult to deny that MacArthur was a devout follower of Christianity.

Many biographers believe the more war MacArthur saw, the more he longed for peace. It may have been this longing for peace that increased his expression of faith since MacArthur believed that God could bring peace. General MacArthur's pilot, Colonel Rhodes, described this:

> I think he really felt that he had a job to do and the Almighty was going to see that he got it done. He would not express it in so many words very often but he took undue chances. He did things that no self-respecting human being would do who was normally afraid of what was happening. I think he sincerely felt that his mission was to get this war over with and he exhibited this scorn for danger time and time again to the great worry of all of his troops and his subordinate commanders. (Oral History Collection, n.d.)

Another interesting thing about MacArthur's relationship with faith is that it started to appear more after the end of the war while he was the Supreme Commander of Japan. It was during this time that his belief that democracy and Christianity were virtually synonymous came to the foreground. MacArthur had spoken of the relationship between democracy and Christianity before, but he had mentioned how democracy allowed for religious freedom more than the relationship between Christianity and our system of government. An example of this is in his response to *The World Tomorrow* in 1931; he wrote:

> Perhaps the greatest privilege of our country, which indeed was the genius of its foundation is religious freedom. Religious freedom, however, can exist only so long as government survives. To render our country helpless would invite destruction, not only for our political and economic freedom, but also our religion. (Wittner, 1971, p. 24)

This is a far cry from many of the statements he would make in post-war Japan and during later years back in the United States. In addition to his movement away from saber-rattling, he also moved clearly into the opinion that Christianity helped democracy to flourish, in addition to democracy helping freedom of religion to exist.

When tasked with rebuilding Japan, MacArthur found a nation that did not

have a background in democracy for its people to draw upon as a support for the new political system the West wanted them to have. They also did not have a secure faith system beyond faith in the emperor. MacArthur saw Christianity as the solution to supporting the implementation of democracy in Japan. He welcomed many denominations and their missionaries to Christianize Japan.

MacArthur had grown to see Christianity and democracy as the same thing and believed that by having both they could help one another flourish in Japan. His conflation of these concepts was to such an extent that during his time in Japan, he rarely used them alone in any of his speeches (Seto, 2010). By this point, the General's words on the relationship between Christianity and democracy were much different than what MacArthur had written in 1931. On this subject he wrote, "Democracy and Christianity have much in common, as practice of the former is impossible without giving faithful service to the latter" (U.S. Army Forces in the Far East, 1941-1942). It appears that MacArthur had come from believing that the state was more important than protecting Christianity, to now seeing Christianity as the one thing that would save democracy, or in the case of Japan, allow the political system to grow.

Eisenhower's Relationship with Faith in His Leadership

In yet another parallel to the leadership and life of MacArthur, Eisenhower had a very complicated relationship with his faith. Raised by Jehovah's Witnesses, Eisenhower spent most of his time in the Army trying to distance himself from this fact. He tried to hide the origin of this faith because Jehovah's Witnesses are committed to peace and do not believe the American flag should be saluted or that the Pledge of Allegiance should be recited since this would put something above God. They were also conscientious objectors–a fact that would be very embarrassing to a high-ranking, wartime Army general. Eisenhower only became religious once he ran for President of the United States. This has caused many to say he was using Christianity as a vehicle to increase his chances of getting elected and to advance his agenda once in the White House (Bergman, 2000, p. 89).

With his parents being Jehovah's Witnesses, there is no doubt that Eisenhower was raised in a fundamentalist Christian tradition. However, Eisenhower and his brothers never practiced or participated in this denomination after they left home, and Eisenhower tried very hard to hide his parents' faith even after they died. When his father died, Eisenhower did not attend the funeral. The service was in a church, and as such, reporters could easily tell the denomination of his father. When his mother died, Eisenhower attended,

but ensured the ceremony was only open to those who were invited; additionally, he ensured that an Army chaplain conducted the funeral ceremony of his mother. While Eisenhower did not speak of his parents' faith much, he did write about it in 1967:

> There was, eventually, a kind of loose association with similar groups throughout the country . . . chiefly through a subscription to a religious periodical, *The Watchtower*. After I left home for the Army, these groups were drawn closer together and finally adopted the name of Jehovah's Witnesses. They were true conscientious objectors to war. Though none of her sons could accept her conviction on this matter, she refused to try to push her beliefs on us just as she refused to modify her own. (Bergman, 2000, p. 89)

This admission late in life appears to confirm that Eisenhower had attempted to cover up his parents' faith. This argument is even stronger when you consider that Eisenhower had told many people that his parents had been Mennonites in a blatant attempt to shield himself, and his family, from potential criticism.

The fact that Eisenhower hid his faith background for many years is very inconsistent with what he did once he became President of the United States. Many scholars see him as doing more to bring Christianity together with democracy than any president before or since. Gunn and Slighoua (2011) go as far as to say that, "The eight-year Eisenhower presidency was unprecedented in American history for its introduction of religious language and symbols into political life" (p. 40). It was during his two terms as president that we saw the addition of "under God" to the Pledge of Allegiance, and "In God We Trust" to our currency. During his two terms, the first Presidential Prayer Breakfast was instated, as was the National Day of Prayer. Additionally, Eisenhower invoked God in most of the speeches he gave.

Like MacArthur, Eisenhower came to see our nation highly intertwined with Christianity. On this subject he stated:

> We have begun in our grasp of that basis of understanding, which is that all free government is firmly founded in a deeply felt religious faith. I think my little message this morning is merely this: I have the profound belief that if we remind ourselves once in awhile of this simple basic truth that our forefathers in 1776 understood so well, we can hold up our heads and be certain that we in our time are going to be able to preserve the essentials, to preserve as a free government and pass it on, in our turn, as

> sound, as strong, as good as ever. That, it seems to me, is the prayer that all of us have today. (Gunn & Slighoua, 2011, p. 40)

The question is: did Eisenhower use his faith to gain a strategic advantage, or did he see later in life that he was safe to live out his faith as he would like? The evidence shows that there may have been a little of both behind his actions. Eisenhower wrote in his diary in 1953 after taking office:

> Mamie and I joined a Presbyterian church. We were scarcely home before the fact was being publicized, by the pastor, to the hilt. I had been promised, by him, that there was to be no publicity. I feel like changing at once to another church of the same denomination. I shall if he breaks out again. (Eisenhower, 1981, p. 226)

From this account, it seems that Eisenhower wanted to pursue his faith in private for other reasons than protecting his career.

Comparison of MacArthur and Eisenhower's Use of Faith in Their Leadership

Like many areas of the lives of these two men, at first glance, it appears that their use of faith in their leadership was very different. Eisenhower never discussed his faith while in uniform, while MacArthur discussed it at every chance possible. However, beyond this difference, there are quite a few areas where the two had similar practices when it came to how faith impacted their lives. While neither went to church, they both had solid religious roots. Eisenhower's came from his upbringing, and MacArthur's came from reflection and self-study. Neither of them believed in the strict structure of the institutional church, although Eisenhower appeared to warm up to this notion as President.

Arguably most signigicant similarity between MacArthur and Eisenhower's views on faith can be seen in how they both came to see democracy and Christianity as linked. Eisenhower began to see this relationship as he was running for President, while MacArthur saw it as he attempted to democratize Japan. It can also be said that both men were somewhat pragmatic when it came to religion. While it was likely not their sole motivation, both did use religion, specifically Christianity, to help them in their jobs as leaders.

Conclusion

Dwight Eisenhower and Douglas MacArthur are two of the most important men of the 20th century. Their lives as leaders spanned multiple wars, changes in political and economic situations, and significant changes in American soci-

ety. Due to their importance to America and the world, much has been written about their lives and their leadership style. The literature on the two men is evenly split between criticism and praise for how they led during their time in power. In recent years, researchers have treated both with more balance, showing both their weaknesses and their strengths.

While there has not been very much analysis of how these two men led with Christian faith, this author has attempted to point out some information about these two men that might lead to further research. It would be fascinating to analyze further how Eisenhower and MacArthur used faith by reviewing additional public response to their expressions of faith.

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DIALOGUE

JANET JONES, SAMANTHA MURRAY,
AND KELLY WARREN

CHRISTIAN LEADERSHIP IN A SECULAR WORLD

Introduction

Over the past decades, corporate corruption and unethical behavior have risen steadily. This has caused organizations to be scrutinized, leading to a corporate environment of distrust and suspicion. Evidence of major corporate corruption includes the Enron and WorldCom scandals, as well as the indictment of Arthur Anderson. There is much debate in literature as to the causes of increased corruption. Personal greed, a decline in personal ethics, decreased sense of service, and cultural environments that condone unethical behavior have all been identified as possible reasons for an increase in unethical behavior (Zuber, 2015).

Because of widespread ethical concerns, organizations have shown a renewed interest in the concept of workplace spirituality, for both the organization as well as the individual employee (Dodd, 2003). Although spiritual leadership in secular research has increased in popularity (Dodd, 2003; Greenleaf, 1977), one criticism of this stream of literature is that there is a lack of appropriate models of spiritual leadership (Hunt, 2005; Heifertz & Laurie, 2005), particularly as it pertains to Christianity and the teachings of Jesus. Since its birth almost 2000 years ago, Christianity remains a dominant religion; however, its application to modern business is relatively recent. Drawing from Jesus' teachings, this research will offer several practical ways that will enhance authentic Christian leadership in secular organizations.

The purpose of this article is first to discuss workplace spirituality, a topic

Janet S. Jones, D.B.A., is Professor of Management at Wayland Baptist University in Plainview, Texas.
Samantha R. Murray, Ph.D., is Associate Professor of Management at Wayland Baptist University in Plainview, Texas.
Kelly B. Warren, Ph.D., is Professor of Management at Wayland Baptist University in Plainview, Texas.

that is prevalent in secular literature. Next, a discussion of the attributes of Christian leaders (which include being Christ-led, a person of character, humility, wisdom, absence of power and ego, and a servant leader) will be presented. Finally, the tensions Christian leaders experience in balancing the interests of all organizational stakeholders will be addressed.

Ethics and Spirituality Versus Religion

There is a growing body of business literature on workplace spirituality, both for the organization and the individual employee. Studies show that the presence of workplace spirituality has a positive influence on organizational outcomes (Avey, Luthans, & Mhatre, 2008; Badrinarayanan & Madhavaram, 2008). Organizations that report a high level of spirituality tend to have more positive attitudes (Avey et al., 2008), better working relationships (Badrinarayanan & Madhavaram, 2008), increased employee commitment, decreased employee turnover and absenteeism (Badrinarayanan & Madhavaram, 2008), and increased job satisfaction (Avey et al., 2008).

However, despite its popularity in academic and practitioner publications, literature has not agreed upon a standard definition of workplace spirituality (Spohn, 1997). Neck and Milliman (1994) define spirituality as "expressing our desires to find meaning and purpose in our lives and . . . a process of living out one's set of deeply held personal values." Von Tonder (2009) defines spirituality as an employee experiencing a sense of wholeness, connectedness at work, and deeper values. Dehler and Welsh (1994) describe spirituality as an individual's inner source of inspiration and an energizing feeling. In their review of the literature, Giacalone and Jurkiewicz (2003) compiled a meta-analysis of definitions of spirituality. This resulted in workplace spirituality being defined as "a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy" (p. 13).

Despite not having a unified definition of spirituality, much research has added value to the discussion of spirituality in the workplace. Spirituality has been linked with ethics, moral behavior, and individual value systems (Fry, 2003; Fry & Slocum, 2008; Sweeney & Fry, 2012). In this regard, Fry and Slocum (2008) emphasize that personal ethics are driven by what people believe are the values and principles of moral behavior, and further, that people come to work with their own values and attitudes that drive their behavior. This is a particularly important point because generally, leaders

create the culture of an organization which in turn impacts the decisions made by organizational members.

Regarding spiritual leadership, Fry (2003) framed the concept in terms of leaders' ability to understand their core values and to communicate them to followers. He defined spiritual leadership as, "comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership" (p. 695). Effective spiritual leadership creates a shared vision among organizational members, giving them a sense of purpose and importance. Such a vision helps produce a culture of genuine compassion and care for other organizational members and a selfless attitude (Fry, 2003).

Although the various definitions of spirituality recognize the importance of organizational culture and the value of interpersonal relationships, they do not offer anything substantial other than a "feel good" environment. Recently, the concept of workplace spirituality has been comprehensively criticized (Mabey, Conroy, Blakeley, & Marco, 2017). In many cases, the component missing from workplace spirituality is a guiding ethical system or an entity that shapes moral reasoning. For Christians, this component is based on one's understanding and implementation of the attributes embodied in Jesus Christ.

It is crucial for this discussion to differentiate between spirituality and religion. Like the concept of spirituality, a definition of religion also has been debated. For example, Kirkland (1976) considered the concept from several perspectives before arriving at his conclusion that religion is humanity's sensitivity to the ultimate meaning of existence, which derives from his relationship to a transcendent or super-empirical plane of reality. The purpose of religion is to give direction and guidance for all aspects of life. For religious members, believing in a higher power gives life meaning and a source of strength and purpose; additionally, it provides a common ground for others in a group that espouses a common belief in a deity (Covrig, Ledesma, & Gifford, 2013). However, despite the bonds built through religious institutions, there may be stronger social controls regarding beliefs and practices. Thus, religion could be perceived as harmful, whereas spirituality stresses stronger personal control. Along these same lines, others have pointed out that studies of workplace spirituality have not considered religious ideology; further, the inclusion of religion from a practical workplace application could be divisive due to the perceived social control (Fry & Slocum, 2008).

Christian Leaders

The guiding force of Christian leaders is to know God to become more like Jesus (Early, 2006). One of the greatest gifts God gave Christians is the presence of the Holy Spirit, who takes up permanent residence in the hearts of believers (Rom. 8:9; 1 Cor. 6:19-20, 12:13). It is the Holy Spirit who guides and helps us with wise discernment and transforms our hearts. This transformation, outlined in the Sermon on the Mount, emphasizes humility, integrity, kindness, forgiveness, peace, and love as the core of Christian living (Matt. 5:6). This is in direct opposition to living for self, both in the sense of decision-making and materialism (Mabey et al., 2017).

In addition to these Christian virtues, truth is one of the most valuable characteristics a leader can possess, both Christian and non-Christian. The Holy Spirit is the revealer of truth, and it is Christ who sends the Holy Spirit to dwell inside Christians and to guide them in truth. Jesus told the disciples that "when He, the Spirit of Truth comes, He will guide you into all truth" (John 16:13). He reveals to us the whole counsel of God as it relates to Christian living and thus, Christian leadership. The Holy Spirit is our ultimate guide, creating a more complete understanding and making all things clear. Without such a guide, we as humans are prone to make mistakes. Therefore, real Christian leadership must embody the teachings of Jesus and be guided by the Holy Spirit, who was sent to all Christians by Christ.

However, it is important to note that there are effective, successful leaders who are not professed Christians; there are also non-Christian leaders who have adopted ethical behaviors. The Bible even speaks of such in Luke 16:8: "And, the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light" (KJV).

One modern-day example of a successful leader who does not espouse belief in God is Bill Gates. Bill Gates has been documented as saying that he prefers to believe in a more scientific approach rather than to believe in a creator (Goodell, 2014). However, he does believe that there is substantial merit in the moral aspect of religion and that religion can have a positive impact on ethical code in organizations. Therefore, Gates believes that whether God exists or not, Jesus' teachings could still have a positive impact on moral and ethical development in organizations. Those like Gates who believe that Jesus Christ was just a good man who lived long ago (and is not God) often recognize the benefit and value of His moral and ethical life. Therefore, Jesus Christ's teachings can be influential on both the Christian and the non-

Christian, if the non-Christian is open to the direct influence offered in biblical teachings.

However, for the non-Christian leader, the Holy Spirit is not a guide for truth and understanding because according to Romans 8:9, the Holy Spirit dwells only in believers of Jesus Christ. "You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him" (ESV). In this same vein, Ephesians 1:13-14 teaches us that the Holy Spirit is a seal of salvation for those who believe. "In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory" (ESV). Thus, although the perfect life of Jesus Christ can influence non-Christian leaders' ethical decisions, the Holy Spirit can only reveal the council of God to true believers in Christ.

Our society is blessed with many great leaders worth studying. However, the man whose life and leadership left the most significant impact on our world is Jesus Christ. The premise of this argument is that, although there are ethical, non-Christian leaders, their foundation of goodness is themselves which is earthy and imperfect. For Christian leaders, their foundation is on Jesus Christ who is perfect. Although studying the life of Jesus Christ could be beneficial to all leaders (Christian or non-Christian), with their compass set on Him, faithful Christian leaders will have a higher purpose than earthy success.

However, having ethics is not always congruent to having morality. What is deemed "ethical" may not necessarily be Christ-like. For example, ethics are the guiding principles of the behavior of a group of individuals, whereas morality relates to the principles that guide one's judgment of right and wrong. Ethics, on the other hand, are influenced by an organization and in one's professional field. Morals are influenced by society, culture, and religion, and are typically not related to professional work per se. The legal system partly defines ethics; the consequence for breaking an ethical code generally is some form of societal punishment, such as a financial fine or perhaps prison.

Organizations often make decisions that largely are considered immoral by society, but which fall within the legal framework. For example, exploiting cheap labor markets has been an ethical dilemma for decades. From an ethical and legal perspective, moving production facilities to under-developed nations and paying the workers at their nation's standards are considered ethical practices by many American organizations. Such business strategies sig-

nificantly lower costs, which is beneficial for many organizational stakeholders. However, these conditions trigger a moral argument about the disparity in the treatment of the foreign worker versus the organization's American workers. Additionally, from a Christian standpoint, the question is, "What would Jesus do?" From the many examples of how Jesus treated others, a reasonable conclusion is that Jesus would treat every person with love and respect, regardless of their station in life.

Character

Part of being Christ-led is to be a person of good character. Character is the most crucial element of leadership, but also is the most elusive (Sheehy, 1990). Our view of life is defined by what we choose to value, and our character is determined by how we actively live out that which we value (Gini & Green, 2014). Therefore, being a person of character is ongoing; it is not a one-time activity. A common theme in recent leadership literature is the virtues-based model; this model assumes character development is at the heart of ethical decision-making (Crossan, Mazutis, Seijts, & Gandz, 2013). According to Ephesians 4:17-22, it is not possible to develop good character by trusting in personal strength. Something more than willpower and good intention is needed; we need to live out the new self through the power of the Holy Spirit. Paul states, "You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness" (NIV). According to scripture, good character comes from being Christ-led.

As Christian leaders, we should value the virtues taught by Christ that lead to good character. Additionally, it is important that our actions demonstrate good character as Christian leaders in organizations. When outlining the qualifications of church leaders, elders are instructed to have character above reproach, which means that they are to be free from sinful behaviors that would negatively influence others (Heb. 13:7; 1 Pet. 5:3). In his letters to Timothy and Titus, the Apostle Paul was addressing church leaders; however, this does not diminish the need for all Christians to aspire to the same qualities, specifically Christian leaders in any organization. A sampling of these qualities includes humility, admitting mistakes, leading with wisdom, honesty, and avoiding the pitfalls of ego, and the influence of power.

Humility

Because of the emphasis on individual achievements, power, and authority, humility is often a missing virtue among leaders (Argandona, 2015). Despite these selfish reasons that humility is undervalued in organizations, theories of leadership and organizational management continue to recognize the necessity for organizational leaders to be humble (Cameron, Bright, & Caza, 2004). Humility is defined as an interpersonal characteristic, comprised of a willingness to see oneself accurately, acknowledgment of the strengths and contributions of others, and an openness to new ideas and feedback (Owens, Johnson, & Mitchell, 2013). Research has linked leader humility to the foundation for organizational learning, quality customer service (Vera & Rodriguez-Lopez, 2004), charismatic leadership (Nielsen, Marrone, & Slay, 2009), and participative leadership (Morris, Brotheridge, & Urbanski, 2005).

Studies show that organizational leaders characterized as humble tend to collaborate, share information, jointly make decisions, and possess a shared vision (Ou, Waldman, & Peterson, 2018). Additionally, humble leaders are associated with stronger firm performance, increased organizational commitment (Ou et al., 2018), and increased leader-follower relationship (Owens et al., 2013), thus suggesting that CEO humility has important implications for firm processes and outcomes (Ou et al., 2018). Humility of leaders can be shown by admitting mistakes (Malphurs, 2003), creating a culture where the voices of organizational members are heard (Early, 2006), and deflecting praise to employees (Owens & Hekman, 2012). An extension of humility is honesty, which is thought of as a value or characteristic that is good. Frequently, being honest involves being open and genuine to fellow workers, which in turn would result in trustworthiness and good relationships (Elm, 2003).

Jesus' teachings on leader humility coincide with academic findings. Jesus directly linked faith and humility to necessary qualities for leaders (Mabey et al., 2017). When the disciples began to debate who was the greatest after the Lord's Supper, Jesus answered, "The kings of the Gentiles lord it over them, and those who exercise authority over them call themselves benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest and the one who rules like the one who serves" (Luke 22:25-26, NIV). Christians should put into practice those things that are true, honorable, and right because we are "God's handiwork, created in Christ Jesus to do good works" (Eph. 2:10, NIV). For example, Paul revealed in Philippians that the Lord requires Christians to be humble while providing grace to others. Although this is not an easy task, as we discover our weaknesses, we can

draw on God's wisdom and power for help with the understanding that it is "God who works in you to will and to act in order to fulfill his good purpose" (Phil. 2:13, NIV).

Wisdom

With each corporate scandal, we are left to question where are the wise leaders and managers. Why is it that the same leaders and managers, once celebrated as heroes, turn out to have been complicit in fraud or are profiting personally at the expense of their company and society at large? As Sternberg (2003) states, "Certainly, the business leaders of Enron, Arthur Andersen Accounting, WorldCom, and other organizations whose leaders drove them into bankruptcy were intelligent and creative. They were not wise'' (p. 396).

Wisdom is almost always associated with doing the right thing in the right way under the right circumstances to achieve the common good. Paired with the increase in corporate corruption, there appears to be a decrease in leader wisdom. In an attempt to understand why there seems to be a wisdom deficit, recent research on the subject has emerged (Kessler & Bailey, 2007), particularly among leaders (McKenna, Rooney, & Boal, 2009; Nonaka & Takeuchi, 2001; Solansky, 2014; Yang, 2014; Zacher, Pearce, Rooney, & McKenna, 2014). Wisdom has been characterized as a developmental process, one that emerges out of encountering difficult situations, experiencing irreconcilable moral dilemmas, and deliberating about them (Holiday, Statler, & Glanders, 2007; Srivastva & Cooperrider, 1998). Wisdom comes from learning through many experiences and failures (Gini & Green, 2014). Some researchers doubt that wisdom exists in corporate America due to greed and selfish behavior (Nonaka & Takeuchi, 2001), but others believe that wisdom can be taught and learned (Hicks & Waddock, 2016). What can be agreed upon is that leadership wisdom has positive effects on organizational performance (Elbaz & Haddoud, 2017).

The importance of wisdom in leadership has a strong theological background (Robinson, 1990). The Bible tells us that wisdom comes from God. Proverbs 2:6 states, "For the LORD gives wisdom; from his mouth come knowledge and understanding" (NIV). If any of us wants to obtain wisdom, we must ask God, and it will be granted to us. James 1:5 states, "If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be given to him" (NIV). Scripture allows us to receive God's wisdom, but wisdom can also come by seeking wise counsel. For example, in Proverbs 11:14 we are told, "Where there is no guidance the people fall, but in

an abundance of counselors there is victory" (NASB), and in 12:15, "The way of a fool is right in his own eyes, but a wise man is he who listens to counsel" (NASB). Proverbs 18:13 suggests that decision-makers should have all of the facts: "He who gives an answer before he hears, it is folly and shame to him" (NASB). Proverbs 19:2 further advises that careful consideration and analysis are important for good decision-making: "Also, it is not good for a person to be without knowledge, and he who hurries his footsteps errs" (NASB). This idea is supported further in Proverbs 21:5, which suggests that due diligence should be given in the decision-making process. The author writes, "The plans of the diligent lead surely to advantage, but everyone who is hasty comes surely to poverty" (NASB).

Of course, the most famous wise leader in all of history is King Solomon; he asked for wisdom instead of earthly riches, which pleased the Lord. The Lord said to Solomon, "Behold, I have done according to your words. Behold, I have given you a wise and discerning heart, so that there has been no one like you before you, nor shall one like you arise after you" (1 Kings 3:12, NASB). However, the Bible also teaches that wisdom only comes if you live in obedience to the Lord. King Solomon lost his wisdom when he turned away from God by inviting foreign wives into his home; he allowed himself to be influenced to worship idols instead of the Lord (1 Kings 11:3). Solomon knew better because the Lord had warned him of such evils (1 Kings 11:2). Because of his sins, God declared that He would surely tear the kingdom away from Solomon and give it to one of his servants (1 Kings 11:11). Solomon's sins would eventually lead to his kingdom being divided into the two separate kingdoms of Israel and Judah (1 Kings 11:26-40).

We see this consequence come to fruition in 2 Chronicles when Solomon's son, Rehoboam, chose to listen to unwise counsel as his father had at the end of his life. Shortly before Rehoboam was to be crowned King of Israel, the people asked that he consider decreasing the workload that King Solomon had instituted. Rehoboam sought out wise counsel from the elders and foolish counsel from his friends. Sadly, he chose to implement the foolish advice he received; as a result, the kingdom of Israel was divided, and Jeroboam became King of Israel (2 Chron. 10:8), just as God had promised. This biblical example demonstrates that Christian leaders must continue to be Christ-led, seeking the wisdom that only God can give, through sources such as Scripture and the wise counsel of others.

Avoiding the Negative Influence of Power and Ego

The character of leaders influences the degree to which organizations are run ethically and responsibly (Bragues, 2008; Wright & Goodstein, 2007). Power has been shown to negatively impact ethical behavior (Mabey et al., 2017). For example, there is an inverse relationship between power and empathy, compassion, and concern for others, but a positive relationship exists between power and selfishness (Anderson & Brown, 2010). Power leads to ego, which then leads to self-gratification, the promotion of self-interest, as well as a lack of empathy, self-control, humility, or self-sacrifice (Kohlberg, 1984). Jesus spoke about the dangers of leadership and power by confirming that individuals who obtain power were more likely to be susceptible to becoming hypocrites, corrupted by power. To be a true Christian leader it is crucial to be Christ-led, having humility and wisdom to guard the heart against the negative influences of power and ego.

Servant Leadership

Greenleaf (1977) introduced the concept of servant leadership into secular literature; his ideas were based on the theory that leadership is not about the leader. Authentic servant leadership lays ego and selfish behavior aside, emphasizing the needs and desires of the community and others.

Following Greenleaf's lead, several other notable writers and consultants (e.g., Blanchard, 2016; Covey, 1990; Drucker, 2004; Senge, 1990) embraced the principles of servant leadership (Kolodinsky, Bowen, & Ferris, 2003). For example, Blanchard's (2016) overall idea of servant leadership suggests that there are two parts to the concept: 1) Leaders should have vision and direction which are shared; and, 2) Leaders should assume a servant role in the implementation and operational aspects of the organization. Another similar philosophy had been previously introduced by Covey (1990), whose principle-centered leadership suggests that leaders should be service-oriented individuals with positive energy, who recognize the potential in other people. Drucker (2004) argues that the primary purpose of all organizations is to make the human condition more secure, more satisfactory, and more productive. Senge's (1990) definition of servant leaders mirrors that of Greenleaf; Senge states that servant leaders emphasize others, not self. Therefore, leadership means service, not self-interest (Senge, 1990).

Other researchers also have attempted to operationalize the concept of servant leadership by emphasizing that leaders should be altruistic, moral/ethical, and spiritual (Ehrhart, 2004; Smith, Montagno, & Kuzmenko, 2004;

Pekerti & Sendjava, 2010). Such characteristics of servant leaders include integrity, humility, relational power, autonomy, and moral development of followers (De Pree, 1992; Focht & Ponton, 2015). Additional characteristics of servant leadership include stewardship, empowerment, accountability, forgiveness, courage, and authenticity (Focht & Ponton, 2015; Van Dierendonck & Nuijten, 2011). Servant leadership also has a community service component, which might include considering the well-being of followers, community service, and acting ethically (Avolio, Walumbwa, & Weber, 2009; Erhart, 2004; Liden, Wayne, Zhao, & Henderson, 2008; Reed, Vidaver-Cohen, & Colwell, 2011; Stone, Russell, & Patterson, 2004).

Part of the good character practiced by Jesus was being a leader who served others. Biblical teachings suggest that servant-leadership is Christ-centered. The Apostle Paul presents servant leadership as being united in Christ when he states:

> Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interest of others. Your attitude should be the same as that of Christ Jesus: Who, being in very nature God did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death. (Phil. 2:3-8, NIV)

Because of the compelling desire for ethical and effective leadership, some theorists have suggested that embracing a servant leader model would result in a more desirable environment where leaders would serve others and invest in the development and well-being of organizational members, while promoting the idea of ethical leadership (Smith, Montagno, & Kuzmenko, 2004; Pekerti & Sendjaya, 2010; Shekari, Nikooparvar, & Taft, 2012). The need for renewed attention to ethical and moral leadership has become much more pronounced after the recent decades full of fraud and corruption; also, the concept of servant leadership has become the leadership benchmark for many organizations.

Stakeholders

Thus far, the discussion (in terms of both the secular and biblical contexts) has focused on the qualities that a Christian leader should possess, including being Christ-led, being of good character, and being a servant leader.

However, these two-dimensional descriptions do not consider how Christian leaders integrate their faith when decisions are complicated and hard to discern, particularly when decisions affect the organization's stakeholders in both positive and negative ways. Christian leaders often find themselves pulled in many directions; they may find themselves faced with creating an appropriate vision while articulating a strategic plan that is in line with stakeholder values. This is especially difficult when stakeholder values are not congruent with one another. This tension that Christian leaders often face creates a polarity between caring for the needs of the person (e.g., employees, communities) and caring for the needs of the organization (Cafferky, 2011).

Pohlman and Gardner (2000) suggested a model whereby the organizational leader should consider eight major stakeholder groups: external cultural values, organizational cultural values, individual employee values, customer values, supplier values, third-party values, owner values, and competitor values. It is essential that leaders, both Christian and non-Christian, consider all stakeholder values when making decisions. However, the individual characteristics of the leader play a role in using the stakeholder model (Mitchell, Agle, & Wood, 1997). For example, the leader's own values relative to a situation may have a substantial impact on how they react to the major stakeholders in the situation; these values may include self-interest or self-sacrifice (Mitchell, Agle, & Wood, 1997). Kotter (1990) posits that leaders must understand and deal with the complexities of aligned relationships within an organization or industry, and execute implementations through inspiration, recognizing that stakeholders have a mutually dependent relationship with one another. Thus, one stakeholder exerting power over another is not always in the best interest of the organization as a whole (Appelbaum & Paese, 2003).

Some researchers suggest that the leader's consideration of stakeholder values should go beyond financial reasons to recognize that other moral obligations exist in the organizational context (Phillips, 2010). The Christian leader will ideally consider more than just the organization's bottom line. In developing their visions, Christian leaders will recognize the importance of balancing the major stakeholders' values and needs for the long term. Thus, Christian leaders have the difficult task of creating organizational strategies that value all stakeholders (e.g., communities, employees, customers, and organization) in a way that avoids creating a great benefit for one group at the expense of or detriment to another (Anderson & Adams, 2016). Although some studies mention that it may be necessary to accept lower profits in order to align Christian values with values of the stakeholders (Driscoll & Wiebe,

2007), other studies show that organizational leaders who balance the values of the relevant stakeholder groups see higher profits in general (Ni, Egri, Lo, & Lin, 2015).

Examples of leadership failing to please multiple stakeholders can be found among many organizations, especially in the manufacturing sector. One such example is that of the NIKE Corporation. NIKE's organizational leaders continue to choose to operate their factories in Asian countries, benefitting the customers, shareholders, and executives by producing great products at lower prices. However, the social responsibility of NIKE has been called into question with the decision to manufacture products where labor is cheap and where working conditions are below American standards; this manufacturing decision also displaced American workers when factories moved abroad. While there has been much debate in academic literature on the issue of the appropriate degree of social responsibility as it pertains to overseas manufacturing, the ethical concerns of such decisions are not within the scope of this article. However, this example reflects a situation where Christian leaders might have made different decisions.

Organizational leaders should seek to be Christ-led by prayerfully seeking guidance from God's Word. For example, Jesus often withdrew to a quiet place to pray and seek the Father for direction (Matt. 14:23; Luke 5:16; 6:12; 22:41-44), and he taught his followers to do the same (Matt. 6:5-15; Luke 11:2-4). While seeking to be Christ-led, leaders should ask questions such as: Will this action benefit humanity? Is the plan ethical and moral? Will any aspect of the implementation bring harm to a particular stakeholder group? The notion that organizations must sacrifice specific stakeholders (i.e., community and employees) for financial success has been refuted in the literature (Na, Egri, Lo, & Lin, 2015). To be truly Christ-led means exhibiting the character and servant heart that comes with balancing the needs and values of all relevant stakeholders, while still maintaining a profitable bottom line.

Conclusion

Whether or not a leader is successful depends as much on the time, place, and circumstance as it does on particular skill sets and leadership qualities (Gini & Green, 2014). There is no rubric to follow in the uncertain, unstable environment in which organizations operate, which perhaps, has created much unethical behavior in organizations. However, Christian leaders do have a specific guidebook for leading like Christ: the Bible. The Bible gives us clear direction on how to be a true Christian leader; this narrow path is not

always easy, and the gap between actions and words can be worlds apart.

For Christian leaders, the challenge becomes how to accomplish the traditional functional roles of leadership while incorporating the ethical, moral attributes suggested by the literature and the Scriptures. By following appropriate business practices and being Christ-led, a person of character, and having the heart of a servant, it is possible for Christian leaders to run a profitable organization effectively.

In short, leadership is more than just a set of facts and theories; it is a lived process. In this regard, future research is needed to examine how Christian leaders incorporating their Christian values might elucidate further the practical ways in which leaders can impact their organizations in a positive way. Additionally, quantitative studies would help to determine the effectiveness of specific programs or practices.

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BOOK REVIEWS

BOOK REVIEWS

LEADERSHIP BY THE BOOK: LESSONS FROM EVERY BOOK OF THE BIBLE

By Brent Garrison
Boise, ID: Elevate Faith (2015)
Hardcover, 301 pages; Kindle edition

Reviewed by TEDDY BAGASSIEN

Leadership books are trendy these days. Business leaders seek to maximize the efficiency of their companies. Managers want to influence their employees to reach their maximum potential. Chief executive officers strive to communicate their visions, market their product, increase productivity, and develop their teams. Business schools offer leadership programs to prepare students for successful management careers. Unfortunately, most Christian leaders seek leadership principles from secular sources. *Leadership by the Book: Lessons from Every Book of the Bible* offers a wealth of leadership lessons from the sixty-six books of the Bible. Dr. Brent Garrison has a doctorate in educational administration and presently serves as Vice President of Education at CEO Forum. He believes that leadership should be biblically based because the Bible is the ultimate leadership resource.

Many leadership lessons could have been drawn from the book of Genesis. The life of the prominent biblical character, Abraham, abounds with timeless principles that could kick off discussions. However, Garrison lays out the foundation of spiritual leadership with the biblical character Joseph. He has carefully chosen this patriarchal figure who experienced the betrayal of his family, false accusation, imprisonment, and restoration to the second highest office in Egypt to present the essential ingredient of leadership, Christlikeness (loc. 245). Garrison hammers this principle over and over again throughout the book. He states, "this book is about how we can become Godly leaders" (loc. 2662).

Garrison continues his quest on servant leadership by extracting leadership principles from biblical narratives between Genesis and Revelation. Ezekiel's specific assignment as watchman facilitates an understanding of watchfulness in leadership. Strategizing is important, but leaders must spend time with God for spiritual insight (loc. 1602). The book of Daniel serves as a basis for the conversation about integrity in leadership. Daniel was called to leadership by Nebuchadnezzar, king of Babylon, and continued to exercise his influence even after the fall of the nation. His integrity and moral character were recognized and valued by Persian rulers (loc. 1636). Isaiah's vision of the throne of God allows Garrison to address pride in leadership (loc. 1410).

Speaking about the danger of pride in leadership, Garrison states, "A prideful leader can't build a team,

learn new lessons or accept feedback. Prideful leaders can't admit mistakes and never reach their potential because they have already arrived in their mind" (loc. 1430). Paul's exhortation to the church of Thessalonica sparks a new discussion on the devastation of sexual impurity. The author shares very destructive examples of immorality and advocates accountability as a safety measure (loc. 3241). Finally, he ends his biblical exploration in Revelation, by reminding the reader of the main point of the book, to "use the Scriptures as your primary source of leadership wisdom" (loc. 4107).

Garrison has taken on the massive challenge of presenting leadership lessons from each book of the Bible. Nevertheless, he has successfully demonstrated that the Bible has a lot to say about leadership. Chapters always begin with a Bible text and their biblical exposition. Garrison exegetes passages, provides sufficient information about the historical context for better knowledge, and makes frequent usage of Koine Greek to define key words in enhancing understanding of leadership principles.

Because each lesson is presented like a nugget in this book, I have the impression that the format of the book did not always allow him to develop his ideas. For instance, many leadership topics are covered, but it seems that Garrison rushed toward the end of some chapters. Furthermore, I wish he had taken a thematic approach to present his lessons, instead of jumping from one subject to the next.

Despite all of this, I would highly recommend this book to any Christian leaders. It is a great leadership resource for pastors desiring to prepare sermon series, elders interested in leadership, board members searching for a devotional book on leadership, and anyone wanting to train church members on Godly leadership. The format of the book has been prepared for journaling and reflection. Each lesson is illustrated with powerful illustrations, life examples, and quotes from prominent leaders. I will use this book for further training in my congregations in Canada.

TEDDY BAGASSIEN serves as Pastor of the South Shore Seventh-day Adventist Church in the Quebec Conference.

COMMANDING EXCELLENCE: INSPIRING PURPOSE, PASSION, AND INGENUITY THROUGH LEADERSHIP THAT MATTERS

By Gary Morton
Austin, TX: Greenleaf Book Group Press (2017)
Kindle edition

Reviewed by ABEL MORROBEL

Leadership has been a topic for man since its creation. It was in the 20th and 21st centuries that many theories were developed to try to make sense out the concept. Leaders and scholars alike questioned what the cause of some organizations succeeding and others failing was. Many concluded that it was necessary to be inside an organization and have a firsthand experience to know the real reasons for the success or failure of an organization. This book gives the reader that experience. *Commanding Excellence* is an inside look at two great companies that arose from humble beginnings to become successful companies in the world.

Author Gary Morton worked for

five years as a lieutenant for TF (4-68) armor and 12 years as vice president of Stryker. These two companies have an unprecedented record of success. TF (4-68) accomplished what seemed to be impossible: to win a 9-0 record against the opposing forces (OPFOR) in a battle simulation exercise. In a completely different field Stryker grew 20% every year from less than $20 million annual sales to $4 billion in annual sales in products from orthopedic implants to surgical instruments, endoscopy equipment, hospital beds, and EMS ambulance stretchers (loc. 160).

The thesis of the book proposes that the reason for the success of these companies was based in the vision of two great leaders, Lieutenant Colonel Alfred L. Dibella leading TF (4-68), and Stryker's exceptional leader, John W. Brown. The author explains that the key ingredients that kept these companies at the top were absolute clarity of purpose, empowered obsession, and unleashed creativity (loc. 171). The model followed by these organizations embraced what was important and what was trivial, what to do and what not to do, focused on what was important and deemphasized their distractions (loc. 179). These companies did not embrace in its totality the great man, trait, or participative theory, but a combination of them.

Alfred L. Dibella and John W. Brown demonstrated serious effort in the process of bringing these companies to the top. Their attempt to achieve organizational purpose was maniacal. It was not only their ingenuity that influenced their companies but their ability to spread a similar passion throughout the organization, empowering every individual with authority and autonomy (loc. 188). Decentralization of power provides a clear purpose in the development of any organization. In both companies, decentralized teamwork fueled creativity and initiative. The companies' command was clear: "Do something great in your company and share it with another company and do not make a big deal out of it; share because you know it is the right thing to do" (loc. 544). Great teams make great companies.

Decentralization brings significant advantages that drive the organization toward growth. The key to the growth of these organizations was formulated on the principle that the strength of an organization is based on the power of its people. These same principles can be applied to Christian organizations, especially to churches. Christian leaders exhibit a high level of personal commitment and an extreme work ethic that inspires trust and the respect of the members of the organization.

In a Christian organization, like a church, it is imperative for a Christian leader to create stable, close-knit teams, where authentic camaraderie environments take place, and human potential is developed. It is crucial to inspire an enthusiastic expectation in which all team actions would make a difference in achieving its purpose. This book brings to life the practice of rewarding critical people in a fashion that emphasizes how significant the impact in achieving the goal is for both the organization and career of the individuals (loc. 1141). These strategies worked marvelously and productively for Stryker and TF (4-68), and they certainly could work for any Christian organization. As a pastor, I think that many Christian organizations could benefit from the principles that led these two organizations to be on top even when they faced so many obstacles and barriers. These leadership principles could

work for any organization.

The principles of this book can be applied to Christian leadership. The power of a Christian leader is based in the ability to mentor, encourage, and comfort the people he or she leads. When people are motivated, their potential is unleashed. A thriving Christian leader rejoices in the outstanding work done by others. The main concern is not the development of his/her own agenda, but the success of the organization that is led (Acts 6:1-7).

Christian leaders also effectively share their vision; their passion is contagious, and they direct their effort towards the empowerment of every individual throughout the entire organization (Prov. 29:18). As such, the vision of a Christian organization should be based on the Word of God (2 Tim. 3:16-17).

The value of this book could be based on the fact of giving an audience of outsiders the taste and principles experienced and which could be applied with the objective of bringing any organization to experience success. Give people ownership in their results, measure success visible and straightforward, encourage everyone to learn from each other, expect open and honest communication, and watch great things happen (loc. 1532).

I give this book my highest recommendation. Many books about the subject elicit ideas about the success of many leaders, their ambitions, creativity, focus, and capability. This book highlights the principle that the success of an organization is not only in its leaders but also in its people. What is missing in many leadership books is what these leaders had: an extraordinary ability to capture the hearts of the people, their inner ambition for success, the capacity to be inspired to new heights, and their own desire for success (loc. 3368). When everyone in an organization taps into their creativity, the organization shines.

ABEL MORROBEL holds a Bachelor of Arts in Religion and a Masters in Pastoral Ministry from Andrews University. He serves as a pastor for the Southeastern Conference of Seventh-day Adventists in the Orlando area. His main passion is evangelism to the cities and planting new churches. He is married to Sarah Morrobel, with whom he has two children, Charlene and Abel Jr.

RARE LEADERSHIP, 4 UNCOMMON HABITS FOR INCREASING TRUST, JOY, AND ENGAGEMENT IN THE PEOPLE YOU LEAD

By Marcus Warner & Jim Wilder
Chicago, IL: Moody Publications (2016)
Hardcover, 204 pages; Kindle edition

Reviewed by ROBERT MENESES

Doctors Jim Wilder and Marcus Warner have dedicated their lives to leadership. They conclude that a strong leader has "emotional intelligence," or EQ. Their thesis is that "there are four uncommon habits developed by high-capacity leaders that distinguish them from 'common leaders' whose attention is diverted by problem-solving and driving toward results. These four habits all relate to the fast-track system of the brain" (loc. 25). Wilder and Marcus focus on leaders developing one's fast-track system that will produce a fruit of four uncommon habits that are related to emotional intelligence. One knows if they are using their fast-track system and becoming a stronger or more effective leader if there is a "dramatic increase in trust, joy, and engagement in the people you lead" (loc. 13).

The authors dive into brain science to discover that "leadership skills are

learned in a different way and in a different area of the brain than management skills and academic studies" (loc. 19). Many leadership programs are focusing on managerial types of models but the church is filled with people and in need of leaders with exceptional interpersonal skills. To develop what the authors call a RARE leader, the right side of the brain, or fast-track, needs to be developed to the point where it takes over when not even thinking about it. The slow-track system is optimized for management, monitors results and provides explanations to the problems we face while the fast-track system is relational.

Wilder and Warner claim that by developing the fast-track system one will become a RARE leader, and the RARE leader will:

- **R**emain relational.
- **A**ct like yourself.
- **R**eturn to joy.
- **E**ndure hardship well.

The benefits of becoming this type of a leader are beneficial not only for you as a leader but to the ones being led. How does becoming a RARE leader benefit everyone involved? Joy is the driving force behind this RARE model. "Joy is a renewable energy source that the brain is wired to prefer" (loc. 64). The Bible speaks about how Jesus came so that our joy may be full, and in Psalm 16:11 it says that joy is found in the face of God. Joy is a motivator in the Bible and a RARE leader will be driven by the same motivation, "our deepest need and most desperate craving is joyful relationships. People will do crazy things in the pursuit of joyful relationships" (loc. 66).

The authors don't believe in accountability groups because they say they are based out of fear. If I don't make it on my end then I will be looked down on, the boss will be upset, or I could lose my job or position. Instead, Wilder and Warner make a case for identity groups, where people are free to be vulnerable and open. It's a group of allies; the group is tender towards weakness; they are committed to seeking God and can be anywhere in the world. Here relationships are built and people are uplifted and encouraged if they "fail" and don't hold up to their part, and a RARE leader facilitates this kind of a group rather than a pressure, fear-based accountability group where the focus is on results which are all that matters. "RARE leaders understand that results matter, but they don't fix their sights on results. Fast-track leaders don't push their organizations or their ministries toward a results target. RARE leaders aim at their group identity" (loc. 100).

Every strong leader aims to live as a RARE leader and to equip others to live and teach the four habits of a RARE leader. A RARE leader remains relational, doesn't focus on the problem and puts aside relationships but keeps their relationships bigger than their problems. A RARE leader acts like him or herself, has a consistency of character and whatever emotions they may face and still know how to act like themselves. Also "they are really good at seeing Jesus in others and waking up that part of the person's heart" (loc. 142). A RARE leader returns to joy, can experience upsetting emotions but recovers quickly and helps others recover and return to joy from a variety of negative emotions. A RARE leader endures hardship well, suffering well as Jesus did since "Jesus is the ultimate model of maturity in the face of suffering" (loc. 175).

I recommend this book to all who desire to be stronger leaders, to look not only at results as a sign of a good leader but to relationships and emotional maturity. "When it comes to leadership, it turns out that emotional

maturity may just be the most important assessment we can make" (loc 194). If you desire to remain relational, act like yourself, return to joy, and endure hardships well, then you might want to read this book.

ROBERT MENESES is a MAPM student (Master in Pastoral Ministry) and a pastor in Alabama of the Gulf States Conference.

HOW TO LEAD WHEN YOU'RE NOT IN CHARGE: LEVERAGING INFLUENCE WHEN YOU LACK AUTHORITY

By Clay Scroggins
Grand Rapids, MI: Zondervan (2017)
Hardcover, 214 pages; Kindle edition

Reviewed by DANIEL BRAN

In the book *How to Lead When You're Not in Charge: Leveraging Influence When You Lack Authority*, Clay Scroggins offers an insightful rendition of the dynamics between authority and leadership. In a clear, easy to follow format, Scroggins addresses the misconception of seeing "positional authority as a prerequisite for effective leadership" (loc. 185). The goal of the book is to help one recognize that when it comes to leadership, "authority is largely irrelevant–if you are a leader, you will lead when you are needed" (loc. 229).

The book is organized into three parts. In the first part, Scroggins addresses the challenge one faces both within the work environment and within oneself. In the second part, he identifies four behaviors that can affect influence and leadership. In the last section, the focus is on how to challenge up, or how to lead within a system of authority constructively and positively.

The mindset of leading without authority can prove to be counterintuitive as "we learn, at an early age, that having the steering wheel is the only way to lead" (loc. 185). It also proves to be freeing for creativity and ownership within one's area of responsibility as the dynamic of being told what to do can be an inhibitor of thought. This mindset requires a strong sense of self-awareness because "how we see ourselves affects our ability to follow others, our ability to lead others, and our ability to find the future God has for us" (loc. 388). Scroggins identifies five basic components of identity: your past, people, personality, purpose, and priorities, and presents them within a theocentric world view where God's opinion has the greatest relevance (loc. 598). The author isn't against authority. His theocentric worldview confirms his proposition that "there isn't a healthy church or organization that exists for leaders who think they don't need an authority over them" (loc. 840).

To lead well, one has to be able to lead oneself. This law of personal responsibility identifies that "everyone is responsible for leading something, even if that something is just you" (loc. 1096). This leadership behavior pattern is also interconnected to the way one chooses to look at the world. "How you see your world shapes your world. And you have a say in how you see" (loc. 1429). Choosing positivity, therefore, becomes an essential trait of good leadership and confirms that it is not just a personality trait but also a character trait. It is developed by choice and practiced over time.

Positivity alone, though, is dangerous without critical thinking. Critical thinkers can connect, identify emotions and their cause, be able to

understand the nature of the problem and offer practical, well thought out solutions. This kind of leader is known as "value-add" and a problem solver (loc. 2981). Great leaders also reject passivity. They think as an owner and not as an employee. They understand that you don't have to "be in charge to take charge" (loc. 1991). When they challenge up, they know the difference between challenging the process without necessarily challenging the person. Scroggins' advice? "The more challenging the conversation, the more private it should be. Challenge privately. Champion publicly. Do not confuse these two! Though they sound similar, very little does more to damage a relationship than confusing them" (loc. 2485).

Influence and not authority is the currency of leadership. Scroggins' book brings to the leadership community a fresh reminder, especially for those biding their time waiting for a higher position; that the time for leadership is now. If leaders get to lead well when they are in charge, it is because they led that way long before they got there. The influence leaders develop along the way may prove very useful in leading later without the need of pulling out the "gun of authority" (loc. 292).

A pastor by profession, Scroggins uses many biblical references throughout the book to clarify his points and draws great insights and applications to the dynamics of leading within the church environment. The book has a foundational, common sense approach to it which gives it the appearance that it is being directed primarily to those who are newcomers to the workforce. While the religious undertone may be a deterrent for some readers, the book aims to speak to a broader audience, finding its relevance in any ministry or secular work environments where leadership is evidenced, even when one is not "in charge." It speaks well to the leadership dynamics found within the Christian community, large or small, where the strength of community and social connection play perhaps a more significant role than in the typical corporation culture.

I would recommend this book to anyone wanting to learn how to better leverage influence in their work environment or who could benefit from an inspiring reminder that leadership is far less about formal authority and much more about a mindset that is larger than their work environment. It is for those who are determined to lead like life depends on it. Clay Scroggins believes it does.

DANIEL BRAN is pastor of the Tryon, North Carolina Seventh-day Adventist Church. He lives in Boiling Springs, South Carolina, USA.

PEOPLE ARE THE MISSION: HOW CHURCHES CAN WELCOME GUESTS WITHOUT COMPROMISING THE GOSPEL

By Danny Franks
Grand Rapids, MI: Zondervan (2018)
Kindle edition

Reviewed by CHERI GATTON

Pastor Danny Franks presents a straightforward and polite analysis of the dysfunction many churches experience today. He says it this way: "In churches today, we 'clutter up the Court of the Gentiles' when we fail to make accommodations for the outsider in our preaching, music, language, the practice of our traditions,

children's programs, and parking and signage" (loc. 109).

According to Pastor Franks' research, Nelson Searcy says, "Many first-time guests are dragged into church by someone else. When they decide to return for a second time, it's usually out of their own volition" (loc. 186).

These two statements summarize the mission of this book. In the introduction, J. D. Greear, author and pastor of the Summit Church, Raleigh-Durham, NC adds, "Your church's preaching and worship styles may draw a crowd, but to keep a crowd, people must sense that you love them, that you expected them, and that you can't wait for them to return" (loc. 128).

What is our purpose and mission on any given Sabbath? Is it to entertain each other? Are we excited about inviting others to meet Jesus and our church family? Franks points out that some churches go through the motions of worship without the Spirit and in others, the service may be more like the money-changers in Jesus' day, whipping up the crowd for entertainment and selfish gain. We want our visitors (and members) to experience rich Spirit-filled, gospel-based, Sabbath worships but to make this happen it first requires an accurate analysis of our mission and effectiveness of our gospel presence. Popularity isn't what Franks is advocating, but awareness and joy in the Lord are contagious. As we pay attention we will recognize the characterizations Franks uses in his book and strategic processes to become a more people-missioned, gospel-centered congregation.

Pastor Franks explains that most churches fall on or between these two examples:

> [The] "Experience Is Superficial" church . . . steeped in tradition. They pride themselves on the old ways of doing church and see themselves as primarily a protective bubble: it's okay by them if they keep the saints in and the sinners out. . . . They tend to be heavy on doctrine and light on delight. Emotional expression during a church service is frowned upon. (loc. 217)

He summarizes it this way: "While they give careful attention to what they say, they give little attention to what a guest hears. They may indeed preach truth, but they don't accompany it with relational love" (loc. 225).

Church type number two is the "Experience Is Central" church. In some ways they are a reaction to the traditional church. There are no stuffy-sounding names here, so we'll call this fellowship "Tribe" (loc. 232). He goes on to describe the "Tribe" and its mission that is all about, well, adding you to their tribe. So, they pull out all the stops: handcrafted, fair-trade coffee stations. Rockin' band. Parking shuttles. Swirly slides at kids' check-in. They want to impact the world for Jesus" (loc. 232). They will also entertain you or do whatever else it takes to make sure you visit again. There is only one big problem with this approach. "They craft series around felt needs rather than the exposition of Scripture. In an attempt to show everyone how welcome they are, they relax standards for membership and accommodate lifestyles that aren't yielded to the lordship of Jesus" (loc. 240).

Does this sound familiar? Many of our churches are struggling with these same questions. What Pastor Franks offers as solutions to this growing dilemma is profound. In Part 1, he calls it "Looking Out," or the community-facing ministry of our churches. In Part 2, he calls it

"Looking In," with the "focus to inward discipleship: the gut check we must undergo if we're going to pursue gospel-fueled hospitality" (loc. 274).

Franks was effective in offering ideas on how to do church hospitality that is gospel-centered and motivating to even the least social member. He also points to developing a solid foundation for our outreach by first knowing what it is that God has specifically called your church to do. We can't please everyone and yet we must be aware of everyone. We have a God-given call and gifting that will give life to our mission.

I give this book a high recommendation for diagnosing your church's attitude and aptitude on reaching the outsider and "to reckon with your own identity" (loc. 346). Being able to see the needs and understand the valuable gifts we can share will elevate the member's reason for being engaged in the missional work of the gospel. We are all called to be part of the priesthood and it is attractive to an outsider when adequately demonstrated as this book so aptly describes.

CHERI GATTON is the Women's Ministry leader of the Idaho Conference Seventh-day Adventists, Assistant Pastor at the Meridian, Idaho Seventh-day Adventist Church, and a MAPM (Master in Pastoral Ministry) Candidate at Andrews University.

DISSERTATION NOTICES

Kooreman, E. (2018). A *study of collaborative skills of graduates of a national, faith-based, leadership development program*. Ph.D., Andrews University, ProQuest Dissertations Publishing. 10751259.

Collaboration is often cited as a long-term benefit of participation in leadership development programs. Successful collaboration requires unique leadership skills which rely on trust and influence rather than authority and position takes place over time. Evaluation of leadership development programs that focus on outcomes after the passage of time is rare, making it difficult to confirm if a relationship between the collaborative skills taught and measurable collaboration activity exists.

This study was able to draw on the alumni of the DeVos Urban Leadership Initiative, a national faith-based leadership development program that maintains on-going relationships with its graduates. Alumni from a ten-year period were surveyed using a pre-existing instrument called the Collaborative Leadership Self-Assessment and a collaboration activity measurement designed for the study. An analysis of the effect of the collaborative leadership skills and demographics of the participants on collaboration activity was conducted using Pearson correlation, multiple regression analysis, and one-way analysis of variance.

All of the collaborative leadership skills had a significant relationship to reported collaboration activity. The ability of the leader to bring clarity to a shared vision and create action plans to mobilize people had the most direct contact to collaboration activity. Leaders who showed a willingness to share power and influence also had a

secure connection to collaboration activity. Analysis of demographic segments of the study participants showed there was a significant difference between men and women, with men reporting collaboration more often than women. There was also a considerable difference based on education level. Alumni who had no college degree reported more collaboration activity than those who had a graduate degree.

Plantak, Z. (2018). *Ethical analysis of abuses of power in Christian leadership–A case study of "kingly power" in the Seventh-day Adventist Church.* Ph.D., Andrews University, ProQuest Dissertations Publishing. 10744387.

Problem and purpose: Power is an integral aspect of all types of leadership. The term "abuse of power" describes an inappropriate and corrupt application of power. The exercise of power becomes an abuse of power when a person in a position of power acts in a manner that cannot be justified in terms of truth or morality (goodness, kindness, justice, or obedience). While abuses of power have always been a part of Christian leadership–including Seventh-day Adventist Church leadership–no scholarly study on the moral dimensions of abuses of power in the Adventist Church has been done. Although such abuses are well known, without an ethical analysis of these experiences, valuable lessons of how Christian leaders might deal with the corruptive nature of power cannot be learned. An analysis of the misuse of power is a necessary first step to learn how to avoid the traps of power abuse and to find possible solutions for enhancing Christian leadership.

Methodology: The ethical analysis in this study concentrated on only one aspect of leadership–the misuse of power. Since the abuse of power is a deviation from authentic Christian leadership and morally inappropriate, the ethical analysis did not include common moral dilemmas such as discerning between good and bad, or right and wrong. Instead, the analysis in this study searched for the causes of the abuses of power.

As a case study, this study investigates the "kingly power" incident in the Seventh-day Adventist Church, which took place in the late 19th and early 20th centuries. It analyses the leadership of two prominent leaders involved in the controversy, John Harvey Kellogg, leader of the medical branch of the Seventh-day Adventist Church and Arthur Grosvenor Daniells, leader of the ministerial branch and president of the General Conference of the Seventh-day Adventists.

Based on its causes, this research categorizes the abuse of power into the following seven groups, abuses related to: misuse of authority, mistreatment of subordinates, preservation of power, misconduct of a leader, corrupted character traits, ignoring Christian principles, and misplaced responsibility, authenticity, and presence.

Conclusions: Some proposed measures for their prevention follow the analysis of the abuses of power. Preclusion starts with the awareness that spiritual leaders are servants of God who are in service to His people. It requires transparency and a clear, limited mandate of the leader. Additionally, subordinates and leaders are supposed to act as checks and balances for each other. Leaders must be reminded that they are not irreplaceable. Practical solutions for the problem would include limiting a leader's time in office, mandat-

ing changes or rotations in the leadership position, clearly defining the boundaries and limits of a particular position, and educating leaders regarding the extent and limitations of their position. Consequently, sharing responsibility, empowering the whole body of the church, and making decisions through committees have the purpose of shifting power from the hands of the individual to the entire church. The purpose of the election process is to elect a leader with the clear principles and who practices them.

While the Seventh-day Adventist Church attempted to deal with the abuses in its leadership by implementing changes in organizational structure, the discrepancy between Christocentric theory and abusive practice proves that abuses of power depend on the personal conduct of the leader and on how much his subordinates allow that leader to exercise such inordinate power. The steps suggested in this study are a simple attempt to propose some potential solutions, to start a constructive discussion of practical steps to prevent power abuse.

Primeau, P. (2018). *Developing successful leaders using spirituality in the workplace.* D.B.A., Baker College (Michigan), ProQuest Dissertations Publishing. 10973439.

Many leaders fail to see the additional value their organizations gain by incorporating spiritual leadership practices. This problem affects employees and leadership because it can prevent a consensus that could boost morale and productivity within the organization. Among the contributors to this problem are fear of retaliation and workplace lawsuits, leaders' lack of integrity, and a lack of leadership skills needed to inspire employees. Many leaders are unaware of or have not considered the role spirituality plays in leadership. The study addresses the relationship between spirituality in the workplace and leadership success, the process an organization can use to train leaders to become spiritual, and how to encourage spiritual leadership. The study was supported by the transformational leadership theory, spiritual leadership theory, and the servant leadership philosophy. The research design was a qualitative exploratory case study. This sample consisted of 12 individuals who were in leadership/instructor roles at various Christian universities and leaders in higher-level roles at spiritual organizations, such as churches. Data were collected during face-to-face interviews. The interviews were transcribed and responses evolved into themes for each research question. The identified themes promote the relationship between spirituality and leadership and suggest a leader's success can be measured by his or her own spirituality and the ability to incorporate this into his/her style of leadership. Spiritual leaders support employees by offering support that in turn increases organizational morale and productivity. Spiritual leadership theory should be considered as a leadership theory practice. This research is beneficial for organizations, leaders, and employees by promoting successful organizational outcomes, effective leadership practices, and committed productive employees.

Black, W. J. (2017). *The relationship between involvement in religious student organizations and the development of socially responsible leadership capacity.* Ph.D., University of Kentucky, ProQuest Dissertations Publishing. 10628791.

This study of 76,365 students from 82 US institutions explored the relationship between involvement in a religious student organization and student capacities for socially responsible leadership, based on the Social Change Model of Leadership (SCM). Results from t-tests found students involved in both religious and secular student organizations reported statistically significantly higher scores on all eight measures of socially responsible leadership than students engaged in only religious student organizations.

Hierarchical multiple regression models explained between 26% and 29% of the variance in student reported levels of overall socially responsible leadership. Compared to students involved in no organizations, involvement in religious only, secular only, and both religious and secular organization types were found to be negative yet statistically insignificant predictors of socially responsible leadership. The highest predictors of socially responsible leadership were precollege capacities for socially responsible leadership, number of years in school, and collegiate student organization involvement frequency.

Haines, P. L. (2017). *Presidential decision-making at the Protestant Evangelical Christian college when religious values and mission are at issue and survival is in question.* Ed.D., University of Pennsylvania, ProQuest Dissertations Publishing. 10598971.

Like most presidents of private, residential four-year liberal arts colleges, the presidents of Protestant Evangelical Christian colleges face an increasing number of institutional challenges, many of which threaten institutional survival. Added to their burden, however, are the unique challenges of navigating a growing number of values and missional conflicts that arise when cultural norms and related legal authority change rapidly and in a manner that is inconsistent with their sincerely held religious beliefs and those of their institutions. These cultural and legal changes present challenges to Protestant Evangelical Christian college presidents and to their personal and institutional convictions in ways that have not been experienced previously.

This study examines the thinking and decision-making of ten Protestant Evangelical Christian college presidents who are faced with these challenges. Specifically, this study asks how the Protestant Evangelical Christian college leader has navigated the values conflicts that arise when religious beliefs and institutional mission are deemed to be inconsistent with evolving cultural norms and legal authority? Using data from one-on-one interviews with ten Christian college presidents and institutional documents from their respective institutions, this study found that these presidents (1) stay true to personal religious faith; (2) focus on and remain committed to

institutional mission which, in all cases, aligned with their own personal convictions; and (3) implement a variety of operating strategies, both offensive and defensive, to address the challenges confronting them today.

Koko, A. S. (2017). *The role of spirituality in the leadership style of organizational leaders.* Ph.D., Capella University, ProQuest Dissertations Publishing. 10270632.

People perceive and practice spirituality in ways that are unique and personal. Studies in the field of psychology and related psychological theories have suggested that personal spirituality and human beliefs may influence behavior, leadership styles, and the day-by-day or lived experience of organizational leaders while in their leadership role. Leaders are the image of their organizations, and their position can significantly affect the profitably and success of their organization. Understanding the role that these leaders' everyday experiences, mind state, cognition, and perception of being spiritual play in their style of leadership becomes important. The goal of this study was to investigate how organizational leaders experience and describe the role of spirituality in their leadership style. Previous studies have been mostly quantitative, and none of the qualitative studies investigated spirituality from an experiential perspective based on the interpersonal-oriented and task-oriented leadership styles. The transcendental phenomenology research design was used to investigate the essence or meaning of these leaders' experiences regarding their spirituality and leadership style as they were currently experiencing it. The knowledge obtained from this study explained spirituality, consciousness and cognition's role in leadership style, which can be applied to the fields of sports, politics, organizational management, coaching, mentoring, leadership, employee recruitment, and other areas of society or within any organization where leadership performance is essential. The conclusion from this study was that organizational leaders who self-identified as being spiritual demonstrated compassion when relating to their employees and others. These organizational leaders also demonstrated core ethical values and were more interpersonal-oriented than task-oriented in their leadership style.

THE JOURNAL OF APPLIED CHRISTIAN LEADERSHIP MISSION

"To provide a peer-reviewed published dialogue of applied research in Christian servant leadership across denominational, cultural, and disciplinary environments."

This mission involves several elements that provide a greater sense for what the Journal seeks to accomplish. Explaining key words serves as a window into the "culture" of those operating the *Journal of Applied Christian Leadership.*

Peer-reviewed: This element describes the editorial nature of the Journal. The Journal encourages articles for publication that will be reviewed by peers in the field of leadership for evaluation both in content and style. This process will include ways of improving and/or other resources that might be considered as part of the dialogue. This will also allow for an expansion of the field to occur so that at the time of publication the article can have a wider audience.

Published: Our initial goal is that the Journal be a semi-annual publication with an eye of shifting toward a quarterly and then possibly monthly at some future point.

Dialogue: Descriptive of the nature of the inquiry, the Journal seeks to encourage a respectful dialogue between scholars, students and practitioners of leadership. Writers will present their findings in ways that while prescriptive also encourage dissent and a shared conversation.

Applied: The content of what is presented derives from strategies, principles, philosophies, and dynamic elements of leadership put into practice in a host of varied environments. What is presented is not an untried theory but a "theory-in-use" applicable to a place and time. Therefore, editors ask writers to use non-technical language accessible to practitioners.

Research: There are many leadership journals that provide an "anecdotal" approach to understanding leadership. While this approach is vital to growth in understanding, the rigor of research-based studies is vital as well to give a more rounded viewpoint toward leadership. Therefore, the vast majority of approved articles will consist of a research base to understanding. This is a core component of the Journal.

Christian: A second core component of the Journal is the focus of Christian principles as they intersect with leadership in action. While there will no doubt be "Christian" principles located in non-Christian environments, the tenor of the Journal will be based upon Scriptural elements of leadership.

Servant: A third core component of the Journal is the centrality of Servant Leadership. While this nomenclature is widespread today (even outside Christian circles), we recognize that "servant" leadership arises largely out of the life and leadership of Jesus Christ, and as expressed powerfully by the Apostle Paul in Philippians 2. It is our dynamic understanding of His life and this passage that serves as a platform for our understanding of this core component.

Leadership: Every endeavor in human history has involved a leader of one type or another. The Journal is about leadership. It is about the way people motivate, inspire, and lead others to accomplish as a group what could never be accomplished by themselves, all the while providing a dynamic transformation for all involved.

Across: Leadership is exemplified across religious, racial, and national boundaries. Fundamental to a dynamic understanding and application of leadership is a soul belief that no one group has sole propriety of leadership wisdom. In fact, when the discourse concerning leadership transcends all time and space our comprehension expands and our practice of leadership moves with greater effectiveness.

Denominational: This first of three environments demonstrates the Journal's fundamental worldview that learning can take place regardless of creed and denominational divides. In fact, the more one studies various leadership issues throughout the denominational world, the clearer becomes the commonality of our leadership challenges. Since the Journal centers upon Christian leadership, it is imperative that our research expand beyond denominational borders.

Cultural: One of the greatest challenges facing any organization in the 21st century is the growing expanse of globalization. Whether that globalization is reflected in micro-globalization through immigration or macro-globalization through increased universal communication and transportation, fundamental to any leader of the 21st century is the ability to lead across national, sub-cultural, and multi-cultural boundaries.

Disciplinary: A final arena where boundaries can be removed for the benefit of leadership comprehension is this vital area of academic disciplines. More often than not, various schools have made leadership the focus of study. Each school has provided incredible insight into the theory, philosophy, and practice of leadership. However, if our leadership comprehension is to expand, it will require the synergy of cross-disciplinary dialogue to occur. Increasingly in the leadership world, contribution is coming from such schools as history, sociology, theology, and even philosophy. To deny the interdisciplinary dynamic of leadership comprehension would substantially minimize and/or prevent leadership learning.

Environments: Finally, the Journal recognizes that the culture of leadership is influenced by the various environments where leadership is practiced and the skills honed. From the military arena (in either a peace-time environment or war-time environment) to the entertainment arena, leadership spans the limitations of environmental factors. Leadership is played out in the symphony hall as well as the science lab as well as the sports arena. If leaders are to grow so that followers and organizations and our world can become a better place, it is imperative that our understanding of leadership cross the expanse of time and space.

THE JOURNAL OF APPLIED CHRISTIAN LEADERSHIP *SUBSCRIPTIONS*

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Call for Papers

The *Journal of Applied Christian Leadership* seeks submissions from a multiplicity of disciplines by those researching various areas of Christian leadership throughout the world. We are looking for manuscripts engaging readers in areas like Christian ethics and leadership, diversity, organizational culture, change, mentoring, coaching, self-leadership, team building and a host of other leadership issues. We are most interested in those who are conducting research in any of these areas from a distinctly Christian perspective, including those investigating various leadership theories and how they influence or are influenced by Christian principles and practices. Abstracts should be between 400-800 words and emailed in MS Word. All submissions can be emailed to *jacl@andrews.edu.* Conformity with APA style is preferred. See instructions online: www.andrews.edu/services/jacl

Contact Info

The Journal of Applied Christian Leadership
Andrews University, Berrien Springs, Michigan 49104-0111
Tel. 269-471-3487; Fax. 269-471-6505
Email: jacl@andrews.edu
Website: www.aujacl.com

Christian Leadership Center
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Christian Leadership Center

The Christian Leadership Center is an interdisciplinary organization of Andrews University providing inspiration, on-going leadership development, coaching, consultation, and research for a network of church and community leaders throughout the world. It also sponsors the *Journal of Applied Christian Leadership*.

VISION
Our vision is people transformed and empowered by Christian principles who provide outstanding leadership for the local church, and church and educational organizations throughout the world.

MISSION
Our mission is to accompany and develop people in their journey as servant leaders in the church and as Christian market-place ambassadors in a changing world.

GOALS
Our goals are:

1. Dynamic understanding: A shared and dynamic understanding of a Biblical model of servant leadership that informs the global practice of church and community leaders
2. Transformed leaders: Christian leaders transformed by a Biblical model of servant leadership
3. Leadership network: A Christian leadership network comprised of a pool of leadership specialists capable of providing global leadership training and development

LEADERSHIP DEVELOPMENT
The Center provides people and organizations with ongoing leadership development based on the servant leadership model of Christ, including access to leadership development options such as:

- The 4-year Leadership Development Program
- Leading Organizations: A professional certificate in leadership
- Leadership evaluation for pastors and churches
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- Leadership team assessment and consultation
- Consultation in local settings
- Leadership coaching
- Research findings for improving leadership
- The *Journal of Applied Christian Leadership* (jacl@andrews.edu)
- Joint ventures in leadership development
- Event speakers drawn from our broad network of leadership professionals

CONTACT
Stan Patterson, Director
Christian Leadership Center
Andrews University
Berrien Springs, MI 49104
269.471.8332 (leave message)
clc@andrews.edu

Christian Leadership Center
Andrews University